THE
Commonweal

THE GANDHI OF SICILY

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THE MONK IN THE DIASPORA

Thomas Merton

CANADA'S CRISIS

Mark R. MacGuigan

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The Commonweal Idea

As a lay-edited magazine The Commonweal has no "official" status within the Church. It cannot speak for the Church nor can it pretend to claim that its editorial views represent even an unofficial consensus. It is a "Catholic publication" only in the sense that its editors are Catholic laymen whose judgments are informed by their dedication to their religious convictions.

Since its founding nearly forty years ago, The Commonweal has never looked upon its unofficial status as a handicap. On the contrary it has served to emphasize a vital requirement of Catholic life: that in his day-to-day life the Christian is called upon to apply, as a fallible man, his religious principles to the flux and flow of human events.

American Catholics are now willing to take a close look at their own performance, to measure their ideals against the reality of their actions. At the same time, a new awareness of the importance of the laity in the Church has burst upon the scene with astonishing force. These changes have meant a period of intense ferment, of bold thought and an honest examination of conscience.

It is this drive for confrontation which has earned for The Commonweal the reputation of being a "liberal" weekly. It is not a description we would disavow. On the contrary, as nothing else ever could, the wisdom of Popes Pius XII, John XXIII and Paul VI seems to us to have swept away forever the notion that the Catholic must only protect and preserve; or that the modern world is alien to the Church. The Catholic must be a "man for all seasons." That is what we stand for.

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THIS WEEK

EDITORIALS

735 Warsaw and Geneva

736 The Right to Travel

737 Where Is the Consensus?

737 Catholic Organizations

ARTICLES, FEATURES

738 The Other Washington
by William V. Shannon

740 Poverty, Pyramids and Eggs
by James O'Gara

741 The Monk in the Diaspora
by Thomas Merton

745 The Gandhi of Sicily
by Gunnar D. Kumlien

747 Canada's Crisis
by Mark R. MacGuigan

VERSE

753 Namesake
by Raymond Roseliep

DEPARTMENTS

749 The Stage
by Richard Gilman

751 The Screen
by Philip T. Hartung

752 Correspondence

754 Books

759 Index to Volume LXXIX

THE COMMONWEAL

232 Madison Avenue, New York 16, N.Y.

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THE COMMONWEAL

A WEEKLY REVIEW OF PUBLIC AFFAIRS, LITERATURE AND THE ARTS

Warsaw and Geneva

PERHAPS it is because of destructiveness beyond all human imagining that many Americans have succeeded in thrusting far back in their minds the mounting stockpiles of thermonuclear weapons. We tend to forget that we, our European allies and the Russian people themselves are living under the ominous shadow of whole series of intercontinental and shorter-range missiles aimed directly at great numbers of heavily populated targets. Whether or not it is for fear that it might be considered "provocative," our national civil defense program has never actually come to life.

Moreover, the proliferation of these increasingly powerful ultimate weapons continues. By 1960 it was possible to talk of the American thermonuclear arsenal in terms of "overkill"; since then the number of such weapons has increased by half. Our stock of over 80,000 missiles equipped with nuclear warheads constitutes an inexplicable surplus. Its only effect, enhanced by a seemingly automatic maintenance of productive momentum, is to spur the Soviets to step up their own thermonuclear efforts, which, if lesser than America's, are already capable of wholesale obliteration of our population centers. Such is the present status of a balance of terror of which so few citizens appear to be aware.

President Johnson has been carrying on the Kennedy effort to slow down the arms race. He has repeatedly urged the Soviets to join him in calling a halt. He has now offered to open up for international inspection one of the largest American facilities producing atomic energy for peaceful use and suggested that the Russians do likewise. At the same time he has taken such steps as to order a twenty-five percent cut in our production of the basic weapons-ingredients, enriched uranium and plutonium. There should be little doubt as to this nation's desire for thermonuclear controls and for disarmament under effective safeguards.

The first seven weeks of the renewed test-ban talks at Geneva have produced little but the underlining of the basic obstacles to agreement. The Russian formula is an across-the-board cut of from ten to fifteen percent in respective national defense budgets, the American a freeze on all nuclear missile and warhead production. All that is agreed so far is that there should be continued discussion among the participants.

AT THIS STAGE Warsaw, independently and with little overt Soviet encouragement, is bringing forward a third plan. This would freeze all nuclear arms supplies in Poland, Czechoslovakia and East and West Germany regardless of their means of employment and delivery. Since the Soviet Union is believed to be much more sparing in its allocation of such weapons to its satellites than the United States has been in the building up of West Germany's defenses, such an agreement would insure Western thermonuclear superiority in that sector of Central Europe. On the other hand it is more meaningful to note that this would freeze West Germany's arsenal while permitting the principal and only serious counternucleus of force, Soviet Russia's, to expand unchecked.

The NATO powers have a number of lesser reservations about the plan as well. It calls for supervision by a mixed commission of representatives of the NATO and Warsaw Pact powers. There is some dispute as to whether this would imply recognition of East Germany, although Poland holds that the commission supplies a means of avoiding that. The restrictions on Germany are opposed on the grounds that this would prevent German participation in the proposed NATO thermonuclear naval force, but these do not appear to present an insuperable obstacle, either.

This "Gomulka Plan" is considerably less sweeping than the former Rapacki Plan, brought forward in 1958. The earlier proposal would have created a

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nuclear free zone throughout the same area—which would have given overwhelming advantages to the Russians with their vast superiority in numbers of armed divisions and in conventional weapons. The new offer is therefore more reasonable than its predecessor.

In the present proposal the Poles call for a system of safeguards and supervision which, to an unspecified degree, involves international inspection (under the control of the mixed commission). Even if the detection of tactical nuclear weapons should prove difficult in the extreme, what is important is that Gomulka should propose a scheme actually calling for such inspection. That other nations are to be encouraged to join this freeze zone is another indication of the proposal's attempt to further disarmament and lessen tensions.

Whether or not the plan is practicable in its present form, the West should unmistakably welcome the issuance of the Gomulka proposal. More and more new and imaginative ideas are greatly needed if East and West are to embark together on a course which the peoples of the world devoutly hope for, a course that could eventually lead to deliverance of many lands from the menace of a thermonuclear holocaust.

The Right to Travel

IN 1955 the Court of Appeals in the District of Columbia declared that the right of Americans to travel abroad is a "natural right." However ringing the words of that Court, the matter has in fact been looked upon otherwise by the State Department. Only pressure from the courts has kept it from exercising an all-but-dictatorial control over the issuance and revocation of passports.

The history of American passports is illustrative of this. Prior to World War I American citizens were able to travel freely to all parts of the world without passports. Gradually other countries came to require passports. To meet this change, Congress in 1926 authorized the Secretary of State to issue passports according to regulations to be established by the President. The President, in turn, then authorized the Secretary of State to issue, deny or invalidate passports "in his discretion." The State Department responded by assuming that it had complete power, obviating any need that it explain or justify its actions in specific cases. After 1950 it became common for the Department to explain denials only on the vague grounds that "travel abroad at this time would be detrimental to the best interests of the United States."

The Courts, fortunately, in case after case decided that something more was needed. Gradually the State Department was forced to abide by the test of due process of law in its procedures. Yet this hardly exhausts the matter. There remains in effect, for instance, a ban on travel to Communist China, North Korea, North Vietnam, Albania and Cuba. No American can travel to those countries unless he can convince the State Department to let him (and very few have succeeded). Though the Supreme Court in 1959 refused to review a Court of Appeals decision upholding the right of the State Department to invoke such a ban, no one has yet spelled out how such blanket regulations are consistent with the "natural right" to travel.

It is one thing, of course, to deny the right when matters of national security are immediately at issue. Yet in fact it has never been shown that American security would be jeopardized by free travel to those countries now under a ban. As far as we can make out, the purpose of the ban is purely to serve the ends of foreign policy. It is the State Department's way of showing American disapproval of the regimes under the ban, a type of diplomatic social ostracism.

At best, it is a narrowminded, dubious policy. At worst, it is an infringement of the right to travel as well as, indirectly, the right to a free press. For in the latter instance, it is almost impossible for American newspapers to publish any information about the banned countries which is not second-hand.

Perhaps the recent ruling of the United States Court of Appeals for the Fifth Circuit, upsetting the conviction of the journalist William Worthy, Jr., for re-entering the U.S. from Cuba without a passport, will help bring about a re-thinking of the area travel ban. We are not confident on this score, but it is just possible that some concerted pressure on the State Department could at least bring the problem out into the open.

DRIVE FOR NEW READERS

Though we sometimes wish it could be otherwise, one of the most important things we do every day is to open the mail. For it is the mailman who brings us new subscribers. These days, we wait for him with a special eagerness. In our drive for 3000 new subscribers by April 1, every day's mail counts.

The initial response has been good, but we still have a long way to go. If you have not done so already, could we ask you to give our drive your attention? If any of our readers would like additional order cards we would be happy to supply them.

—THE EDITORS

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Where Is the Consensus?

ACCORDING to a report in the *Catholic Star Herald,* the Camden, N.J., diocesan paper, Father Louis Janssens of the theological faculty at Louvain has published an article in the current issue of *Ephemerides Theologicae Louvanienses* arguing that the use of the progesterone pill is a moral method of birth regulation. In itself, there is nothing particularly surprising that such an article, expressing such a viewpoint, should be published in Europe. In the normal course of debate on a relatively new moral problem one would expect that at least a few theologians would take a position different from that of their colleagues.

What is interesting in this case is the apparent unanimity with which the Janssens position has been rejected in this country. According to the *Catholic Star Herald,* a number of the most prominent American theologians, on being queried, rejected Father Janssens' argument unequivocally. The problem that occurs to us here, however, is that of determining the theological consensus on the point. For all we know, perhaps every American theologian (and other theologians throughout the world) would be no less resolute than the few theologians queried.

Yet in the area of moral theology, one can never be certain. Part of the difficulty lies in the notorious conservatism of moral theology in comparison with other areas of theology. There seems to be a terrific pressure on moral theologians to shy away from arguing unpopular positions. It is the most conservative voice which rings the loudest, sometimes to the exclusion of newer lines of reasoning and points of development.

But if the Second Vatican Council is any indication, there is no reason to assume that the Church's positions are in all respects equally fixed, firm and unchangeable. Nor need one assume that the conservative opinion necessarily carries the greatest weight of probability in its favor. Unfortunately such still appears to be the case in moral theology. For all these reasons, it is never easy to determine if, in fact, the supposed consensus is the real one.

How can one determine what the real consensus is? Well, as things now stand, one probably can't. As long as it is not possible to have confidence that the theological journals are allowing all theological problems to be explored fully, and all minority voices to be heard, the outsider will continue to remain in the dark. Would an American theological journal have published Father Janssens' article? We have our doubts.

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Catholic Organizations

WRITING in *U.S. Catholic,* Father Stanley Grabowski wonders whether the number and quality of American Catholic organizations couldn't stand a bit more direct scrutiny. He points out that the *National Catholic Almanac* lists more than three hundred such groups, including the Catholic Accountants' Guild, the Catholic Aviation League of Our Lady of Loretto, the National Federation of Little Singers and the Catholic Petroleum League. ("Love that Catholic Petroleum," was the comment of *The Catholic Reporter.*)

But this is not the worst of it. We also have the International Federation of Middle Class Catholics, the Soul Assurance Prayer Plan, the Catholic International Federation of Physical Education, the International Union of Catholic Esperantists, and several others whose names tend to dazzle the parodist into silence.

All of these groups fit under one heading—the occupational Catholic organization—and their role in the Church today is at least questionable. Most of these groups are rooted in defensiveness: they were formed as specific responses to a Protestant-secular culture envisioned largely as a threat to Catholic loyalty. In their early stages, many of them made no bones about generating a clannishness designed to prevent attrition from the Church.

Now that the defensiveness is disappearing, so is the purpose of many of the groups. Why, one wonders, should Catholic plumbers, accountants or Esperantists band together to socialize with, or discuss occupational problems with, an exclusively Catholic group of associates?

In some professions—medicine, for example—it can be argued that ethical problems form the basis of an exclusively Catholic approach. But for the most part the effort needed to sustain Catholic occupational groups would be better spent applying Christian

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principles directly within the standard professional associations and unions. Additional testimony for this view comes from those Catholic occupational groups which have difficulty in planning activities more meaningful than occasional lectures and picnics. Groups tend to perpetuate themselves out of tradition or sentimentality when their reason for existing is no longer valid, if it ever was.

The same applies to Catholic versions of many non-religious movements (the Catholic Boy Scouts, for instance) and Catholic groups that exist quite clearly for intramural fraternizing. Particularly in this ecumenical age, there seems little point to groups set up to allow Catholics to drink and play cards only with other Catholics.

Unlike many Catholic occupational groups, Catholic formation or action groups will always be necessary. The only question here is whether a certain group can remain viable by adapting to new conditions. Father Grabowski suggests this is not always the case. He writes: "A number of the traditional parish societies have all but lost their impact. The Rosarians and the Holy Name Society have served their original purposes so well that their functions are now minimal. Others, like the Third Orders, have become outdated not by reason of their aims, but because of their methods. Too many parish clubs are still answering the needs of a nineteenth century world, now non-existent."

The need now for Catholic groups is not to bolster Catholic loyalty, or, as one recent commentator put it, "to share the burden of the parish priest," but to develop fully aware Christians who will bring their principles to bear corporately—through their own action group—or individually, in their own particular milieu. This may sound like a fully non-controversial statement, but it is, in fact, controverted by the course and spirit of many of the best-known groups.

The primary need is to develop Christians who will work on their own to create a more Christian environment. But far from turning out independent Catholics, many of these organizations retain the tight dependence of layman on priest that prevents the maturity which the groups presumably aim at. In this connection it is interesting to note, as Father Grabowski does, that the most successful lay groups in the Church today—such as the Young Christian Students and Christian Family movement—have a priest as a chaplain or adviser only, and not as a directing force.

The problems of lay groups taking off on their own without correctly understanding Catholic principles are obvious, but so is the danger that lay groups which are lay in name only will alienate some of the best prospective members and fail in their mission. Part of the difficulty is the accepted definition of Catholic Action as "participation by the laity in the mission of the hierarchy," which implies what so much recent theology has thrown into question: that the mandate of the individual Christian derives from that of his bishop and not from his status as a Christian with his own work to do in the world. Like so many other expressions of the Church in the world, lay groups can benefit greatly from re-examination.

WASHINGTON REPORT

The Other Washington

WASHINGTON is the capital of the United States and of the free world, the scene of glittering diplomatic and private parties, of marble monuments, and of broad, tree-lined avenues. It is also the first city in this country to have a Negro majority. Behind the visible facades of national wealth and power, the city contains ugly pockets of poverty where deprived, half-defeated people dwell in what Michael Harrington has called, "the other America."

Most Negroes in the capital do not live in this "other Washington." The unemployment rate among Negroes here is lower than in any other big city; their levels of education and income are the highest. Since great numbers of them work for the government, they enjoy the security that goes with civil service tenure. By executive order, successive Presidents have wiped out virtually all forms of racial discrimination in the city's life. What persists is the important but not easily reached *de facto* segregation in schools and housing based on patterns of neighborhood settlement. But despite these generally encouraging circumstances, poverty of a degrading, stultifying kind persists in the nation's capital.

Washington *Post* reporter Rasa Gustaitis recently told the story of a Negro Catholic family whose members are struggling against heavy odds to avoid the downhill slide into despair and hopelessness. "Like the last century's immigrants from Europe, John Wilson (a fictitious name) was born poor (in Luray, Virginia) but had some ambition. So he came to the city, worked hard and steadily and tried to build a good life.

"Today he supports a wife and 10 children on a paycheck of $57 a week. His home is a room 10 by 15 feet, stuffed with beds, food, clothing and toys. He shares the bathroom with at least 20 persons and the kitchen with more.

"So poor is Wilson now that public housing rejected

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his application because he was judged unable to afford $45 a month for a six-bedroom house. Therefore the only shelter he can afford is in the slums where he pays $70 a month for the privilege of keeping too many children in too little space until the city evicts him for overcrowding."

Wilson did all right when he first came to Washington as a youth of 16. Working at the railroad terminal, he earned as much as $100 a week. This was sufficient for a growing family, a brother with cerebral palsy, and rent on a pleasant eight-room house with a big yard. But in 1957, after the birth of his fifth child, he was furloughed from his job. With only three years of schooling, he discovered it was hard to find another one. After a long search, he found work as a dishwasher in a downtown hotel where he is still employed. He started out at $50 a week plus two meals a day, six days a week. During six years on the job, he has received $7 more a week in raises. Since he could not support his brother on this wage, his brother had to go on the public assistance rolls.

Wilson's landlord sold his pleasant one-family house to a new owner who evicted the Wilsons and turned it into a rooming house. (This subdividing is a familiar kind of profit-grabbing in declining neighborhoods.) The Wilsons moved. Then he became ill for several weeks. Since his job provided no paid sick leave, he fell behind in his rent and the family was evicted. Eight months ago, they wound up in their present quarters.

"People say it's our fault, that we have too many children," Mrs. Wilson told reporter Gustaitis. "But Father (her parish priest) tells me it's not up to us, it's up to God. I didn't ask for them but what can we do, I got them."

Wilson told how he saw an ad for what he thought was a two-room apartment with kitchen and bath. He paid $15, the first week's rent, and was told the address.

"We came here and asked for apartment Four. The lady next door said, 'There ain't no apartment Four, there's only room Four.' "

Miss Gustaitis describes the house: "The row house must once have been a comfortable single-family home. Now it is a shelter for desperate families. A recent count found 68 tenants in 12 rooming units. Of these, 48 were children. They share three baths. When the count was made, two toilets were out of order.

"Room Four might have been a guestroom once. It has one window, huge holes in the plaster, and is painted that shade of bright pink so often seen in slums. There was only enough room for three beds, the refrigerator, a box of toys and some family belongings stuffed into cardboard boxes. The five older children (aged 8 through 16) moved in with an aunt. The other seven Wilsons share the three beds. Because there is no room for table or chairs, they do much of their sleeping, eating, playing, and homework on those beds. They share the community kitchen with other families. It is accessible through another resident's room and can be used only when she is home. After they found that about twenty people used the bathroom on their floor, they adopted the practice of washing children and diapers in a tin tub in their room."

THE STORY of the Wilsons is fascinating because it demonstrates the difficult nature of the poverty problem. The Wilsons contradict all the stereotypes that unthinking people carry around in their heads about the poor. They are not shiftless or lazy or lacking in initiative. They are not even unemployed. Except for his one bout of illness, Wilson has been a conscientious, steady worker. Mrs. Wilson is a good wife and mother. She and her husband attend Mass regularly, their children are all in school, none of them has been in trouble with the law, and they have no spectacular bad habits such as alcoholism or drug addiction. And yet they live in disgusting squalor, have no security, no savings, no recreation, and no protection against the costs of serious illness.

The ironic circumstance that the Wilsons are too poor to qualify for public housing is an important fact of the poverty problem. (It is often overlooked that public housing projects, notwithstanding government subsidy, have to have some rents to balance against their costs of upkeep and therefore cannot accommodate the unemployed or economic bad risks such as the Wilsons.) The same kind of irony appears in the government's manpower re-training program. The really worst off among the nation's poor are those who have never been trained for anything. For them, "re-training" is a misnomer. The present program does not really reach them. One-third of the jobless last year had less than eight years of schooling, but only one-twentieth of those participating in re-training programs had gone to school for that short a time. The law limits re-training courses to a year, but a year is not long enough to make many of the long-time unemployed qualified for a job. The law limits living allowances during re-training to persons who head households or are between 19 and 21. But many of the jobless are only 16 to 18 or are living with their parents and therefore do not qualify as "heads of households." These are the pathetic ones who, according to the head of the District of Columbia office of the U.S. Employment Service, sometimes miss their classes because they lack the twenty-five cents carfare. In short, re-training programs, like public housing, are not yet reaching the really poor.

The nation, under the leadership of President Johnson, has declared unconditional war on poverty. The question is—do we as a people have the compassion and determination to see that war through to victory?

WILLIAM V. SHANNON

(Mr. Shannon, author of The American Irish *[Macmillan], is The Commonweal's regular Washington correspondent.)*

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Poverty, Pyramids and Eggs

THINGS change fast. A few years ago all anybody talked about was the Affluent Society. Now the Invisible Poor are the favorite topic for conversation. There is, to my mind, no real contradiction. This is an Affluent Society—anyone who disagrees should compare it with other societies, even Western technological societies. But it is also true that we have poverty aplenty.

Oddly enough, two ill-matched critics recently took exception to the current war against poverty, on more or less similar grounds. Writing for the N.Y. *Herald Tribune*, Clare Boothe Luce uses satire on President Johnson's crusade. "So long as the economic structure of society remains that of a pyramid," Mrs. Luce points out, "the bottom cannot be eliminated." Not one to overestimate her readers, Mrs. Luce at this point inserts a parenthetical explanation: "(This can be readily understood if the reader will construct a small paper pyramid and then cut off the bottom. He will see that the layer above the discarded portion will then become the bottom.)" Got that, stupid?

As Mrs. Luce views the matter, what President Johnson and all who war on poverty fail to see "is that our war against poverty is, essentially, a war against relative poverty, and that relative poverty is a condition inherent in the 'social pyramid' structuring of society. The war against poverty can be won only if we stand ready to change the structure of our society from that of a pyramid to that of an egg. In the egg-shaped society, which I advocate, relative poverty will cease to exist, for the simple reason that, relatively speaking, an egg has no bottom."

So much for Mrs. Luce's egg-shaped approach. A similar point minus the humor was made by editor-writer Irving Kristol in the *New Leader*. "In any society in which income and wealth are unequally distributed," Mr. Kristol wrote, "those who receive the least are going to be 'the poor.' . . . But is it not worth reminding ourselves that a concern with the distribution of wealth is not exactly the same thing as a concern with poverty?"

The thing is, he says, standards improve. Using 3000 1964 dollars as the cut-off line, half the families in prosperous 1929 lived in poverty. Similarly, it is expected that only ten percent of the population will make less than that in 1980. Does this mean there will be little or no poverty? No, says Kristol, because our standards will have gone up. "Obviously, if one defines the poverty line as that which places one-fifth of the nation below it, then one-fifth of the nation will always be below the poverty line."

Well, yes. But in fact is that what is being done? Is the notion of a war on poverty a kind of statistical con game? I think not.

I grant you that complete accuracy is impossible in this area. As Michael Harrington noted in *The Other America*, one economist uses a figure of $2500 as the poverty cut-off line for an urban family of four and on this basis concludes that nineteen percent of the American population, 32 million people, are in the low-income classification. Other economists use $3000 as their cut-off figure, and on this basis conclude that twenty-four percent of the population, 41,500,000 people, have substandard incomes. (More than five million of these, incidentally, lived on incomes of less than $1500 a year, which comes to something less than $29 a week before taxes.)

One would have to be more of an economist than I pretend to be to arbitrate between these clashing calculations. But for most purposes it hardly matters whether the correct estimate is thirty-two million or forty-one million or still another figure. The point is that the group is a real one, even if we are not able to describe its upper limits with complete exactitude.

Many Americans imagine, as Mrs. Luce seems to, that some kind of leveling-process has been underway in our society since Franklin Delano Roosevelt and that U.S. incomes are leveling off. As indicated by Herman P. Miller's recently published *Rich Man, Poor Man* (Crowell), however, there has been little significant change in income distribution since World War II. The top five percent still receive 20% of U.S. income; the bottom twenty percent receive 5%. These figures do not necessarily mean that some live in poverty, but in point of fact millions do.

Here in New York, for example, better than three-quarters of a million individuals live in families in which the total income is less than $40 a week. Something like 150,000 have incomes of $100 or less a month. In all, about one million New Yorkers live in poverty in 1964. About half of these are people over 65; about two-thirds are Puerto Rican and Negro. More than one-quarter of a million are currently unemployed, many of them because of automation.

This is the rough profile of poverty in New York. To get an accurate picture of poverty in the nation as a whole, a similar analysis would be necessary in each town and region. But even without such a detailed town-by-town and county-by-county analysis, it should be clear that poverty in America is real—at least as real as Clare Boothe Luce and Irving Kristol. What is not so clear, at least to me, is whether President Johnson's budget-balancing cut-rate war on poverty is real or just an election-year gambit. It is this question, not the reality of poverty, that strikes me as the thing to worry about.

JAMES O'GARA

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Monasticism Requires More Than a Reshaping in a Contemporary Mode

The Monk in the Diaspora

THOMAS MERTON

THE LIFE of St. Fronto, apostle of an obscure corner of Southwestern France, relates (without a shadow of historical foundation) that the Emperor who had exiled Fronto to that forsaken spot with numerous companions, was moved to pity and sent seventy camels there laden with provisions for them. Once when this story was being narrated in a Catechism class in St. Fronto's town, Perigueux, one of the children asked why there were no camels to be seen in the neighborhood today. "My child," replied the Abbé, "we no longer deserve them."

This story rather neatly characterizes the resentments and frustrations which underly a certain mood of conservative "triumphalism" in the Church. On one hand, everything said about the Church by these defenders of the status quo is couched in the language of the victory communiqué (to borrow Hans Küng's apt phrase). Yet in the same breath dire prophecies and lamentations chime in to condemn the decadence, the "modernism," the "secularism" which have "utterly ruined" Catholicism and Christian culture today.

Basic to this view is the assumption that medieval Christendom was a unique and timeless norm which we must work to re-establish. *Aggiornamento* does not mean preparing to assume the risks of an ill-defined and threatening future, but recovering the security and power of the glorious past. The proclamation of this "norm" accounts for the triumphal tone of their pronouncements. The unwilling recognition that it is a norm not likely to be met accounts for their gloom. The modern world, with its forgetfulness of the past and its contempt for ecclesiastical power and prestige, has ceased to deserve the glories and miracles of a better day. That is why there are no camels in Perigueux.

On the other hand there are theologians like Father Karl Rahner, S.J., supported by many other of his compatriots, both Protestant and Catholic, who believe that we must frankly face and accept what they have called the "diaspora situation" of the Church in the twentieth century. Speaking not as a sociologist but as a theologian, Father Rahner describes this situation as irreversible and concludes that we have no alternative but to accept it. He adds that this acceptance is not a matter of defeat or passive fatalism. On the contrary, he seeks to show, theologically, that it has a crucial significance for our salvation and for the salvation of the world. In a word, Father Rahner emphatically rejects an unrealistic optimism of the triumphalist type, which supposes that with a little more zeal, a little more energy, a few more mass movements and a smarter use of mass media, the Church will very likely take over everything and definitively convert the City of Man into the City of God—on a medieval pattern.

He is convinced, and perhaps with good reason, that the "diaspora situation" will make official ecclesial action increasingly difficult. In the "diaspora situation" the Church will exist to a great extent as a stone of stumbling and a sign of contradiction. The faith of the individual Christian will be constantly menaced and insecure. The official apostolic activity of the clergy will be blocked and neutralized by the arbitrary whims of secular powers. Yet the work of the Church in the world, and precisely in the secular sphere, will be carried on with ever greater dedication and effect, chiefly through the heroic and enlightened work of the laity.

IN A WORD, Father Rahner says, the Church will depend entirely on the good will and fervor of her ordinary members. The impact of the apostolate in such a situation will, he thinks, be very significant. It will be qualitative not quantitative, and it will draw strength not from a massive ecclesiastical assault organized on quasi-military lines, but on the openness, the freedom, the total sincerity with which the ordinary Christian is prepared to meet the non-Christian on his own ground and awaken him to the truth of the Gospel in terms that he can understand and accept. This means of course that the apostle of the diaspora will have to have something more cogent to offer than an invitation to enter a ghetto of antiquated customs, outworn rituals, and censorious theological rigidity. The only thing that can give meaning to such an apostolate is the purity of eschatological hope. In the light of that authentic hope, Father Rahner evaluates the triumphalist regression as a thinly veiled despair.

It is obvious that religious and clerical life will be

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considerably changed in this diaspora envisaged by Father Rahner. Indeed it may become unrecognizable and it is quite likely that many religious institutes will simply cease to exist. In any case, diaspora or no diaspora, there can be no question that the religious life faces a crisis today. Within the various Orders there is a climate of optimism, some of it naive, some perhaps well founded. Among the monastic Orders there is some feeling that we may have better chances in a diaspora than other Orders, since we are, or should be, less dependent on official and institutional structures and on the support of the outside world.

The monk lives, at least theoretically, a contemplative life in which active works play only an incidental part or none at all. Provided he is allowed to work the land and make his own living, the monk can survive where schools are closed, the Catholic press is suppressed and other institutions are taken out of Catholic hands. There is no need for the monk to be a cleric or a priest, and traditionally the monk is in fact not a cleric. The earliest monks were simply laymen living in solitude or in small informal communities of a somewhat charismatic nature, grouped around a holy and well tried hermit, a "spiritual father." So, traditionally, the monastic life does not require much organization. Canonists and Prelates may of course take a dim view of this idea, but strictly speaking there is no reason why a group of men should not buy a farm in some remote part of Canada and simply live there as monks, minding their own business and devoting themselves to work and prayer in a small eschatological community like those of the first Egyptian or Syrian Fathers. Such a community would depend not so much on its organization, still less on its performance of a definite "work," as on the seriousness, the dedication and the spiritual strength of its members and on the authenticity of their vocation. Of course the group would have to be headed by an exceptional man, of deep spirituality and well grounded in monastic tradition.

It is significant that Father Rahner, who has laid such stress on the importance of the *person* in the diaspora situation (rather than the organized group), should cite St. Benedict as an example of one who admirably understood this kind of situation and adapted to it successfully. In all times of monastic crisis the monk instinctively looks back to the primitive simplicity of the origins, not in order to effect an archeological restoration of the past, but in order to see in what spirit renewal can be envisaged for the future. St. Benedict, Cassian, St. Basil, St. Pachomius, St. Anthony and Abbot Ammonas met the problems of their time in a spirit that is fully valid for our own, but we must emphasize the spirit and not the letter of their solutions.

THE much-publicized monastic revival of our own time suggests that the monastic life is, or can be, one of the ways in which the Church can adjust to her "diaspora situation." We might however mention that the monastic movement in its present state of progress does not give us evidence that perfect adjustment is on the way, still less that it has already been achieved. The development of official monasticism in America so far may well turn out to have been more of a phenomenon than an achievement. In any case the vocational boom is over. The tidal-wave has receded, and it has left stranded on the world's shores a great number of disillusioned aspirants who, for a few months or years, had desperately sought happiness and peace in the contemplative life. Their failure is to be blamed perhaps to some extent on them, but much more on the peculiar structural ambiguities of monasticism in its present condition. One may well doubt that monasticism can be expected to solve the problems of the Church in the diaspora. This is not demanded of it. But let us hope that it can reach a creative solution of its own problems—and of this there seems to be some chance.

In any event the monastic revival continues, and there can be no doubt that monasticism is now undergoing a more profound renewal than any that has been seen for eight hundred years. Monastic problems and ideas are being rethought on the deepest level. The fundamental importance of such things as eremitical solitude is being rediscovered. The Biblical Movement is renewing monastic prayer and contemplation. Monks are trying to effect a liturgical renewal that will be relevant to their own way of life (and not just a "parish liturgy" for the monastic community).

The effectiveness of the monk's presence in the world and of his monastic witness to the Gospel of Christ will depend on his ability to see his own place in the world correctly. He too must learn to understand his monastic calling in relation to the general diaspora situation of the whole Church.

This is not going to be entirely easy, for while in theory, monks are supposed to think in terms of the original monastic ideals and the earliest sources, in practice they think, as they have been formed to think, in

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terms of an institution that preserves a set character, acquired in the days when the Church dominated all of society, and in which the monks played a most important part in helping her to do so.

Even though the *ordo monasticus* in western Europe was swept almost entirely out of existence by the French Revolution and the Napoleonic wars, it was restored in the nineteenth century by men whose devotion to the past made it impossible for them to conceive a monastery that was not a fortress of medieval ideas, culture, worship and life. The whole concept of monastic revival was at first largely a matter of keeping alive in the world the values and customs that flourished in the Middle Ages, and which present an undeniably convincing picture of the vitality that once resulted from the Church's pervasive influence in feudal agrarian society.

There can be no question of the reality of these values. No one who has lived for ten or twenty years in a Cistercian or Benedictine monastery, or for that matter no one who has lived there for even a few months, can deny that there is a basic sanity and order, a peace and sense of fulfillment, and authentic religious reality, that belongs precisely to the ancient and medieval aspects of the monastic life. The fact that this authenticity exists, and that it makes possible a rare and balanced life in the midst of a convulsed and distracted world, certainly accounts for quite a few genuine monastic vocations. At the same time, a closed and antique mentality in monasteries explains many of the failures and departures of vocations that were perhaps, if the truth were known, equally genuine.

THE unquestioned beauty and perennial significance of such things as Gregorian chant, the monastic ritual and habit, the Carolingian style of life maintained by the observances, the study of monastic texts and so on, are offset by the fact that most modern men are quite unable to live fruitful and "meaningful" lives in a milieu where *everything* is regulated according to the outlook and the habits of thought that once prevailed in a now-extinct culture. Monastic obedience, for instance, is not simply the charismatic obedience that was envisaged by the monastic fathers and laid down in ancient Rules or in the Apothegmata of the desert. It is *also* heavily colored by the authoritarian world-view of an age in which the Church was a mighty temporal power and the monk regarded the world not only as the first Christians did (as something to be fled from) but also as the medieval Church did (as a vast reservoir of secular power which could be harnessed for ecclesiastical use by commands and anathemas).

The result is that monastic observance, poverty, obedience and so on tend tacitly to serve not only the purpose of the monk's own sanctification, but also the maintenance of an institution whose function is to proclaim the superiority of the feudal and hierarchical way of life as that which is fully and authentically "Christian," because it bears witness to the days when the Church enjoyed uncontested temporal power. Note, too, that while modern monasticism goes back in its style and structure to the Carolingian monastic reform (the Cistercian return to Benedict was a not altogether successful attempt to get back beyond Charlemagne) it has also acquired numerous other features in the course of time. Even the more austere orders do not retain the pure and severe nobility of the eleventh or twelfth century. There have been all the nuances and insinuations of late medieval piety, of Post-Tridentine organization and of ecclesiastical baroque, so that now the monastery is a highly complex and antiquated organism where permanent and timeless values are confused with irrelevancies, and trivia are imposed with all the solemnity of dogmas of the faith.

Much may still be said in favor of the order and beauty of this antique style of life, but, taken as a whole, it survives rather as an interesting anachronism than as an inspiration to the dormant religious sense that is still present in every man, no matter how "godless" he may claim to be. A monastery that simply offers an energetic and totally organized excursion into the past will not find much to recommend it in the diaspora as described by Karl Rahner.

It would be a very serious mistake to assume that the monastic order simply needs to be reshaped in a new contemporary mode, without a painstaking study of what is really essential to monasticism and what is not. There is no question that a thorough revision is called for in the accidentals of monastic observance, particularly in all those matters that affect the outward forms, the "style" of monastic life, in work, obedience, silence, solitude, poverty and prayer. But any injury done to the essence of these things will cost dearly, and will threaten the existence of the monastery or Order that tries to dispense with what is indispensable.

Even in distinguishing substance and accident, we must remember that accidentals can have a serious importance of their own. Gregorian Chant, for example, is *accidental* in monastic liturgy. Yet it has a timelessness and universality, a true spiritual depth which make it exceedingly difficult to replace by anything half as serious. Are we to assume that those who cling to Gregorian are merely antiquarian cranks? On the other hand, it would be vain to try to use Gregorian Chant with English texts, and the vernacular liturgy is already well established in monasteries where the lay brothers have an English office.

An urgent need for new forms is now felt in monasteries everywhere. The danger in America is that the "new forms" will be instituted by men who have not had sufficient formation or experience in the living monastic tradition. In discarding irrelevancies, they may well throw out values that are irreplaceable. In this way, the

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monastic community will be reduced to a group of devout and organized cheesemakers (or schoolmasters), relatively prosperous, moderately disciplined, sharing the consolations of the latest liturgical piety and togetherness around the TV. If Father Rahner's predictions about the diaspora are correct, such communities will not be able to exist in it, and there will be no serious reason for them to do so. The argument that this style of life can be better appreciated by the men and world of our time has no weight, and in any case the monk should not concern himself directly with the impression he makes on his fellow man, even though he imagines that by projecting the "right image" he is exercising an indirect apostolate. The mere fact of consciously courting the esteem and appreciation of modern man immediately makes us suspect (and rightly so) in his eyes.

LET US consider for a moment the man of our time, and let us assume that he is, by and large, already so indifferent to religion that he creates our diaspora situation for us. Whatever may be his state of indifference he may well know, intuitively, what to expect from a monastery. He may obscurely recognize that a monk is, or ought to be, a man who has gone through a radical experience of "conversion" or *metanoia* (even though these concepts may not be familiar). As a result of this response to a mysterious call, the monk has dedicated himself *unconditionally* to a radical quest for truth outside the bounds of social convention and organization, in a life of solitude.

In Christian tradition, the monastic life is an ascetic charism, or a special call of grace, demanding complete and unconditional renunciation of the ordinary style of human life, not in order to become part of a hierarchical institution with rigid rules and complex ceremonies, but in order to "seek God." (St. Benedict gives this sincere search for God as the first sign of a true vocation.) What is important is the radical change and the unconditional dedication of the monk's life, and not its sacred formalities, its ceremonies and its hierarchical organization. The chief means used by the monk in his ardently committed and deeply personal "search" are silence, solitude, austerity, penance, poverty, obedience, meditation, reading, liturgical worship, productive work, chastity, and other characteristic disciplines. Where these are seriously pursued, whether in a systematically organized communal structure or in eremitical solitude, the monastic charism may clearly manifest its presence even to one who has no idea of "charisms" or "vocations" or indeed of religion itself.

This charismatic vocation of the monk does, in one sense, constitute a barrier between himself and the world. But we would show our total ignorance of the monastic life if we thought, by diminishing the seriousness of the vocation, to bring the monk into fruitful contact with the world. On the contrary, this *separation* from the world constitutes the basis, indeed the only valid basis, for his dialogue with the world. The monk, as such, is actually of no interest to anyone except in so far as he is really a monk. It would be a pity indeed for him to try to arouse sympathy and initiate serious conversations by assuring everyone that he lives just as they do and shares all their interests without exception. Yet at the same time he must not insist so much on his difference that he withdraws into a resentful and negative solitude, completely turning his back on the rest of men, giving them up with their wickedness to justly deserved perdition. The monk who simply confronts the world of the diaspora with a polite curse, a formula of reprobation and disdain, or even a tear of genuine pity, will not justify his existence in it and will probably cease to exist.

What is really important is first of all a genuine renunciation of "the world," a fully authentic monastic solitude and a serious life of prayer, which alone can guarantee the truth and the charity of the monk's contact with the world. But then there is required a *fruitful sense of polarity* in which the monk and, say, the atheist intellectual, are able to discover not only that they can treat one another quite politely, ***but that they are indeed brothers,*** and that they share many of the same concerns, for example in the area of world peace, racial justice, and indeed everything that concerns the well-being and development of man. This dialogue will remain, in the life of the monk, a secondary and accidental concern. The monastery will by no means be organized *for* this as for an end, even though secondary, since the monastic charism is not "for" anything else. It is what it is: the search for God in unconditional renunciation. Yet it paradoxically liberates the monk so that he can, when occasion exceptionally demands, communicate with his fellow man and indeed do much to "give full scope to the forces of redemption" (Rahner) that must shape the world of his time.

The monastic apostolate is, of course, primarily one of prayer. But since some degree of hospitality is one of the essentials of Benedictine life, the monastic community does remain in contact with the world, and should normally offer to men of the world a place of silence, peace and refuge. The need for such things in our time is now so serious as to make this an obligation of charity for the monk, but of course the monastery does not exist in order to maintain a retreat house. The monk may also accidentally exercise various other apostolic functions. The important thing however is for him not to become a prisoner of the routines and organization of an active life. He owes it to God, to the Church and to the world to preserve a certain monastic freedom so that his apostolic action, such as it is, will always retain a peaceful and charismatic character. It will be subject to the direct inspiration of the Holy Spirit and obedience in *particular* situations, not to organizational pressures and the demands of an exacting program. The diaspora situation

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may well make an organized apostolate of monks impossible in any case.

For monastic renewal to be anything more than a pious wish, the monastic institution as we now know it must undergo significant changes. It must become less rigid, far more flexible than it is, much more capable of original and indeed charismatic initiatives. Those who guide the destinies of monasticism must get rid of the fears and narrowness that make them dread organizational breakdowns and upheavals more than the loss of monastic spirit. These fears come from the bureaucratic character of the monastic set-up today and from its desperate determination to preserve a venerable and prosperous institutional structure as if this were an end in itself.

The diaspora of Father Rahner may well call for the small, poor, isolated and unknown monastery instead of the illustrious "plants" of our great American communities. Perhaps the newly founded brotherhood of hermits, under Dom Jacques Winandy, O.S.B., in the diocese of San Angelo, Texas, is symptomatic in this regard. But in any case the monk will have an important place in that diaspora, not as a pious organization man, but as a true servant of God.

Danilo Dolci's Mission

The Gandhi of Sicily

GUNNAR D. KUMLIEN

DANILO DOLCI has fasted once again and won another victory, this time compelling reluctant authorities to use funds set aside for constructing a dam near the impoverished village of Roccamena, thirty miles south of Palermo.

Dolci fasted ten days along with Peter Moule, secretary of the British Anti-Nuclear Bomb National Commitee of One Hundred. On the last day they were joined by many of the grizzled farmers of the area. Carlo Levi, author of *Christ Stopped at Eboli*, was there as well as movie-star Vittorio Gassman and representatives of television and the world press.

As in the past, Dolci's latest feat focused world attention on the problems of backward Sicily, forcing the government's hand and at the same time prodding the passive local population to shake off their age-long fatalism and act in their own behalf.

He started eleven years ago, completely alone and without money, organizing the unemployed, founding what he called "God's village," and diving into the problem of Sicily's underdevelopment as nobody had ever done before. He wanted to see it from inside, to understand why so many plans and hopes have washed over Sicily in vain. He was tried and imprisoned, attracting ever more attention, wrote books about his findings (deliberately avoiding any literary flourish), and won many friends abroad and received the Lenin Peace Prize despite his consistent avoidance of politics.

He married an illiterate widow, the mother of five starving children whose father had been killed by the Mafia. With her he has now had three children of his own, and he has adopted several orphans besides. Gradually his religious ethos has been replaced by a purely social one (though he is not at all antagonistic to religion and warmly welcomes Catholic assistance). The hostility he first met throughout Italy, above all in Sicily itself, has subsided. Now a famous Italian director is planning to make a film of his life.

His burning idealism is supported by a practical spirit, for in spite of many mistakes and drawbacks, his group of sixty—ten foreigners and fifty Italians, including a growing number of Sicilians—is beginning to get results. Their experience is of great interest for all underdeveloped countries, and for developed countries for that matter, since Northern Italy is prosperous while the South is still as underdeveloped as most of Africa and Asia.

He believes in the poorest and most backward Sicilians. He denies the common conception of them as lazy and stupid. He is able to prove too that they are as industrious as any Italians, and possess a keen native intelligence. Even the illiterate seem to grasp quite complicated things as if by intuition. He has undoubtedly helped many of these Sicilians to rise, get a good training and achieve things they would never have dreamt of without him.

But so far he has been unable to explain why so many intelligent hardworking people live in what seems to be a chronic state of misery. Normally this does not happen to intelligent and hardworking people. He fails to explain why these intelligent men seem to neutralize each

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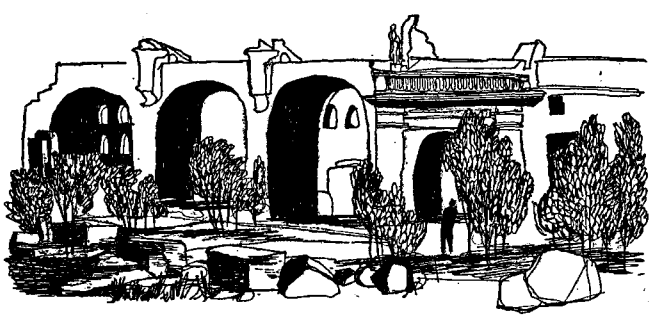
other so that the sum of all their intelligences creates one disaster after another.

ONE DAY recently during a visit with Dolci's group in Sicily I met one of his protégés, an unemployed, illiterate, unskilled worker with six children. He complained bitterly that he was often forced to take odd jobs at a ridiculously low wage, just to keep his family fed. I asked him why he and his fellow workers did not stick to the minimum wages fixed by the trade unions. He replied that "there is always somebody who is more miserable than you are and who will undercut you." When I suggested that if he and his fellow workers did not stick to the wages fixed by the unions, whatever the cost, their standard of living would not rise, he looked at me and said: "You talk like a Communist." I tried to explain that in democratic and capitalist countries in the West, this type of united action has led to dramatic improvements in the condition of the workers. He shrugged his shoulders. "But you are rich and civilized," he said, as if this explained everything.

Only a hundred and fifty years ago, I went on, we were as poor as you are now and as far as civilization is concerned the magnificent monuments all around us here in Sicily prove that you were well ahead of us. My arguments seemed to strike him. Illiterate as he was, he had no difficulty in following me. Finally he shook his head. He apparently did not understand the cause of his own distress. Nor, to tell the truth, did I.

Another example is the Mafia. Attempts are now being made to fight it, as has happened so many times in the past. The members of the Mafia are without any doubt an elite among the Sicilian population—the most intelligent, the toughest, the boldest, those who are fed up with the agelong waiting for improvement. Instead they take what they want and reach complicated agreements with the police and old ruling class. The rest of the population is just scared stiff. Out of sheer self-preservation, they do not say a word.

Individual members of the Mafia rise high above their countrymen, but only their families profit from it. In other countries they would probably be successful managers or trade union leaders and would try to pull the whole of the population up with them, if only in their own interest. In Sicily the rank-and-file are too demoralized to follow and nobody expects them to. The unskilled worker undercutting his fellow workers for odd jobs is an example.



Dolci replies: But this happened too in countries which now have a high standard of living. It is only a question of time and patience. So far nobody has instructed Sicily's rank-and-file. They are eager to learn and they are intelligent. Look at the Sicilians in the U.S.A. or in Northern Italy. They do very well indeed and often reach leading positions. The human material is excellent. It is only a question of organizing it and pushing it in the right direction. Then it will do very well without help.

There again Dolci touches another and mostly overlooked aspect of underdevelopment. Individuals from Sicily seem able to shed their handicaps as soon as they emigrate and liberate themselves from their environment. They rarely want to return. The famous Lord Mayor of Florence, Giorgio La Pira, is one of these successful Sicilians. Asked by a friend if he did not want to return to Sicily, where he should be more needed than in Florence, he replied airily: I wouldn't be able to, for now I feel like a son of Florence. . . .

PERHAPS the reason is that environment has proved to be extraordinarily powerful. Dolci is not a Sicilian. He comes from the border country in Northeastern Italy, not far from Trieste, and has both German and Slovene blood. He has always been anxious to have foreigners as members of his teams. They are supposed to provide the productive indignation, the will to change Sicily at all costs. His Sicilian or even just Italian collaborators are all too apt to be discouraged by the task. They provide however the practical experience with the country and its inhabitants, thus complementing the foreigners.

The Sicilians listen too easily to the old tale told by the late author of the world bestseller *The Leopard*, the Sicilian prince Giuseppe Tomasi di Lampedusa. The film which has been made of the book by director Luchino Visconti tells the same tale: waves and waves of foreigners have submerged Sicily throughout the centuries and most of them have wanted to change it and improve it. All of them without exception have been powerless and have instead been submerged by Sicily and changed into its image. To act wrongly or rightly is of no importance to us, *The Leopard* says; there is only one thing we never forgive: action. Our conceit is greater than our misery, we are old, very old. . . .

Nobody knows whether one day it will be said about Danilo Dolci that he helped a few Sicilians to emigrate and that he accelerated some local improvements, but that he was as powerless to change Sicily as all his predecessors. Yet he has plumbed deeper into Sicily's mysterious malaise than anyone else. He is determined to continue until he knows why certain peoples have rapidly overcome underdevelopment while others seem unable to do so.

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The Focal Point of Discontent Is Quebec

Canada's Crisis

MARK R. MacGUIGAN

JULY 1, 1967, will mark the first centenary of Canadian Confederation, and plans are already underway for a year of national celebration, including an expensive World's Fair in Montreal. And yet, even while the Government is engaged in planning for this first centennial, many thoughtful Canadians are wondering whether there will ever be a second such occasion, and some of the more pessimistic are asking whether there will be even a first.

Since Canada's very existence represents a triumph of politics over economics, it is not surprising that the country's most fundamental problem is an economic one. Certain aspects of the problem have been traditional. The natural lines of trade and communication run largely north and south, across the U.S. border, rather than east and west, the imperative direction for political viability. The population (now about 19 million) has always been too small to allow for cheap mass production in most fields, and there has been in every generation a constant emigration of professionally and technically skilled people to the United States—in the present generation the number has been about one million. Much of Canadian industry is made economically feasible only by a high tariff, with the result that the Canadian cost of production is higher, and the standard of living lower, than that of the United States.

But in recent years the problem has been exacerbated. The economic boom of the late forties and early fifties was built largely on foreign capital, with the result that no other economically advanced nation has such a large proportion of its industry controlled by foreign interests: in 1961 foreign capital owned 69 percent of the petroleum and natural gas industry (with 60 percent owned in the United States), 59 percent of the mining and smelting industry (with 52 percent owned in the United States), and 59 percent of the manufacturing industry (with 45 percent owned in the United States).

Moreover, in the last few years Canada has relied heavily on foreign capital not only to finance new development but also to cover current monetary deficits resulting from imbalances in foreign trade. This situation became especially acute in the summer of 1962 when the Diefenbaker Government was forced to obtain huge emergency loans from abroad. Since assuming office in April, 1963, the present Liberal Government has been attempting to cut down foreign ownership in Canada, yet there is not enough native capital for needed industrial expansion. Finally, with the steady progress of the European Economic Community towards the fulfilment of its objectives of eliminating internal tariffs in Western Europe, and the increasing liberalization of U.S. trade policy, to say nothing of the keen competition from such low-cost countries as Japan, Canada is in real danger of being priced out of world markets.

Yet, despite the fundamental nature of the economic problem, it is rather the burgeoning nationalism of French-speaking Canada that has given rise to the present crisis of Canadian Confederation. The center of French-speaking Canada, and the focal point of nationalist discontent, is the province of Quebec, where approximately three-quarters of the population is of French origin; of the other nine provinces only New Brunswick has a sizable French-Canadian minority. But the "French fact" is of importance everywhere in Canada, and indeed the intermingling of a French-speaking culture with an English-speaking one is what in the minds of most observers gives Canada its distinctive national identity. Historically, too, it has been principally French Canada that has saved the country from absorption by the United States. For example, it was the refusal of the *habitants* of Quebec, their language and culture guaranteed to them by the Quebec Act of 1765, to join the invading U.S. troops during the American Revolutionary War that made possible the formation of an independent state north of the Great Lakes.

During the fifteen years of the late Premier Duplessis' quasi-dictatorship in the Province of Quebec, all movements of reform were stifled by political or social pressure, and when, on June 22, 1960, the Liberal Party under Jean Lesage swept into office, a tidal wave of reforming zeal was released. Most of this reform spirit assumed nationalist forms. Duplessis had used nationalism as a political tool, controlling it as carefully as a lion tamer. But the new nationalism of the 60's is uncontrolled, and perhaps uncontrollable. The lion is now at large.

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Of course, genuine nationalism is not unprecedented in French Canada. In fact, both the ideas and phrases of the new nationalism are repetitive of the occasional nationalism of earlier generations. What is new is the determination and the power of the Government and people of Quebec to radically improve their position within Confederation. No Government of Quebec has ever before embraced so affirmative and active a theory of nationalism.

THERE HAVE been many manifestations in the last four years of the new nationalism. A number of separatist organizations advocating the complete political separation of Quebec from the rest of Canada have been organized. An underground separatist organization (the F.L.Q.) waged a terrorist campaign for some weeks, killing one man and seriously injuring another in bombings, and recent developments indicate that another upsurge of such terrorism may be in the making. The provincial political parties in Quebec seem to be in the process of separating themselves completely from the national parties. Further, there have been many pleas from Quebec for equality in the federal civil service and for more equitable treatment for French-speaking minorities in the other provinces.

But by far the most positive manifestation has been the "nationalism of growth" of the Lesage Government. Its policy has consistently been to enable the French-Canadian majority in Quebec to become *"maîtres chez nous."* In the fall election of 1962 it obtained a mandate to nationalize private hydro-electric companies in the Province, and in general it has been carrying out a program of increasing governmental activity in the economy. Perhaps the passing of Bill 60 by the Quebec Legislature last month, removing education from religious control and placing it under the control of the Government, is the most important single measure. The traditional stress on "classical" education to the exclusion of training in business and in the sciences placed French-Canadian youth at a considerable disadvantage in economic competition with their English-Canadian fellows, and this will now be rectified by the new educational program.

There have been many encouraging signs in the last few months that the most acute phase of the English-French confrontation may be over. On January 20, Marcel Chaput, the leader of the political separatists, was forced to announce the end of his 63-day fast for funds with the admission that only $22,000 had been subscribed. The Canadian Broadcasting Corporation recently decided to turn one of its radio stations in English-speaking Toronto into a French station for the benefit of the French minority there and has stuck to its decision despite considerable opposition. The Royal Commission on Bilingualism and Biculturalism has begun its work and a recent survey showed that two-thirds of the people in Canada feel that its recommendations will be of considerable importance for the future of the country. Finally, the long-awaited financial conference of the Federal Government and the ten provincial Governments in November failed to produce the expected fireworks, and one premier summed up the conference with the comment, "Tough old Canada is going to survive." Premier Lesage, going home nearly $43 million richer, agreed.

But it is much too soon for optimism about the future. The real danger in Quebec is not, and never has been, the separatist movement itself. It comes rather from the "moderate" nationalists. French-Canadians generally have always accepted the truth of Lord Durham's 1839 dictum about two nations in the bosom of a single state, and English-Canadians who understand the French usage of "nation" to mean a culturally homogeneous group of common ancestry do not take serious exception to it. But now even the moderate French-Canadian nationalists seem to conceive of Canada as two *states* within the bosom of a single state, and they have been asking for economic powers for Quebec which would make any kind of real control by the Federal Government in economic and monetary affairs impossible. A Federal Government restricted to the areas of foreign policy, defense, and essential national services such as the post office would not only be one of questionable vitality, but it would also be intolerable to English-speaking Canadians, who would, without question, choose even union with the United States rather than such an emasculated remnant of a state.

English-Canadians are prepared to make some constitutional concessions to the French-Canadian contention that Quebec is not a province like the others but the homeland of a people, but the concessions which they envisage in this field are on the whole minor. Where the English-speaking majority is prepared to make substantial concessions is, I believe, in the cultural area, particularly in the encouragement of bilingualism. Only the future can tell if this will satisfy the moderate nationalists, or whether they will be forced into more and more extreme positions by the exigencies of popular feeling in Quebec. Certainly there has been some hardening of anti-French feeling in English-speaking Canada in the last few months, and former Prime Minister Diefenbaker, desperately seeking to regain office before he can be replaced as leader of the Progressive Conservative Party, has given some indications that he will push a one-Canada policy and a hard anti-French line.

A civil war on the American model is unlikely in Canada in any eventuality, for the prevailing sentiment is strongly in favor of self-determination for Quebec. Then, too, the eyes of Canadians are turned more and more towards the United States, and the advantages and disadvantages of economic union, and even of political union, are being freely discussed in the press.

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This is a perennial subject of Canadian speculation, but now, under the stimulus of French-Canadian separatism, it has attained a new importance. For one thing, anti-American prejudice is probably now at its lowest point in Canadian history. The Conservative Party, for example, has always been the focal point of anti-American feeling in Canadian politics, and in 1891 and 1911 was able to win national elections on anti-American slogans; but an attempt by John Diefenbaker to exploit anti-Americanism in the 1963 federal election campaign not only fell flat, but aroused considerable newspaper hostility to himself.

PERHAPS more important, there is a general recognition that a Canada without Quebec could not survive as an independent state. The Atlantic Provinces, cut off from the rest of Canada by the new state of Quebec, would be compelled by economic necessity to apply for admission to the United States. On the Pacific coast Premier Bennett of British Columbia has made no secret of his belief that his province would be better off as a 51st state than it now is. Ontario and the Prairie provinces could conceivably go it alone, but they would be unlikely to try in the light of their differences in outlook. Even nationalistically minded Quebec would have extreme difficulty in existing independently, a fact which in the long run may serve to silence any separatist clamor; and so far the Quebecois have shown no interest in regaining their original position as a colony of continental France.

Much would be lost to the world by the dissolution of Canada as a separate state. It has been the West's largest-scale experiment with a two-cultured state; and unlike the U.S. melting pot, it has encouraged all of its diverse nationalities to retain as many of their distinctive characteristics as are compatible with national unity. It has been a constant example of change by evolution rather than revolution, and thus a model both for the emerging Commonwealth and for other states which prefer gradual change to a sudden break with the past. It has been a noble attempt to establish a structured democracy in which class distinctions are based on ability rather than on birth; and this characteristic has penetrated every aspect of its life from its political structure on down. Finally, Canada has been a leader of the middle powers, developing useful initiatives at the United Nations and acting as a bridge between the United States and many other nations.

But the question the Canadian people will have soon to answer, as well as it can at present be phrased, is whether they will be willing to accept a lower standard of living in order to retain their political independence. And it is a moot question whether, in the long run, any people can be so dedicated and courageous as to choose against their economic best interests in favor of a somewhat elusive political ideal.

THE STAGE

"The Deputy" Arrives

THE ARRIVAL on Broadway of "The Deputy" has turned out to be an anti-climax, an intellectual one at least, since everything had been expended long before, all argument, partisan response, exhortation and cool theory. Yet physically the first performances were in every sense climactic. Outside the theater the hate-groups picketed, stirring eddies of disgust but also that peculiar nostalgia we feel for periods during which hatred has clear objects and know-nothingism a face in the streets. And inside there was an atmosphere of expectation beyond anything in recent years, an edgy solemnity that curiously outran the knowledge most of us presumably had. It was as though no matter how much we had read or heard about the play, or whether we had read the text, we could not really believe in its existence until it became actual, subjecting us to its argument in the flesh. The difference might have been that between a lecture on concentration camps and a visit to the site of Buchenwald.

The expectation was never fulfilled, the demonstration was discovered to be almost wholly the lecture it was supposed to supplant. But what is so unprecedented, the reality which makes so much of the public discussion irrelevant, is the way in which Rolf Hochhuth's work manages to survive its own deficiencies and even its incorporeality, persisting in the memory as an instigation, a catalyst and an obduracy. The play as adapted and performed is very much less than the printed text, that text is in turn less than the truth of history, yet something remains that cannot be appeased, neutralized or overthrown.

We have been doing our best to accomplish one or all of these things, and not least by the insistence that despite perversions and reductiveness the play sets going a moral energy outside the framework of history and independent of its details. This is the high, or soul-supporting interpretation. On lower levels "The Deputy" is regarded as a strict historical assertion which can only be established or disproved, or alternatively, as a no less strictly intended work of art obliging us to canonize it or deflate its pretensions. But what is so significant about Hochhuth's work is that it cuts through categories, being neither art nor history nor pure moral gesture nor autonomous call to arms. If it is anything at all it is an act of frustration in the face of categories and complexity, an attempt to give definition and location to an overwhelmingly diffuse and imprecise moral anguish.

In this sense there is a strong resemblance between "The Deputy" and the trial of Adolf Eichmann. Eichmann became the local, identifiable, graspable source of

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the horror, the foul consciousness which could explain all unconsciousness, the bounded agency which could account for unbounded crime. It is half the universe from Eichmann to Pope Pius XII, but we will be doing ourselves and the play a great disservice if we allow our natural indignation at the linking of the two names to prevent us from seeing what is being constructed here. As Eichmann was, for the people who tried him, the active principle, upon whom was heaped all the rage and frustration that stemmed from the fact that there was no other agent at hand and, even more, from the intolerable pressure of historical complexity, so Pope Pius, in Hochhuth's sortie against the past, is the negative principle personified, the fixed point of silence who is made to account for and bear the responsibility of silence everywhere.

Dramatically, this seizure of the late Pope for the purposes of finding a location for and giving intelligibility to the fact of silence serves Hochhuth as both a thematic center and an organizing principle. There is no tension springing from Pius' possible courses of action within the play; we know he will not denounce Hitler for the extermination of the Jews. But there is a tension which rises from the return to history, the illusion of having the agonizing events unfolding again, and another which issues from the figure of the Jesuit priest, Riccardo Fontana, who adopts an opposite course, sacrificial and circumstance-defying. He is Hochhuth's imaginative alternative to the Pope, his corrective to moral history; by his action in physically aligning himself with the victims Fontana offers the possibility of redeeming the past at the same time as he most radically indicts its failure as exemplified by Pius' inaction.

Two things go wrong, however, in Hochhuth's drama, if not in his moral vision, or at least his moral impulse. The first is contained in the enormous blunder of ascribing to the Pope's personality and human deficiencies more of the responsibility for the Church's failure to speak than rests upon the institutional nature of the Church herself. As Michael Harrington and Guenter Lewy have pointed out, by failing to take into account the nature of German Catholicism, with its pervasive anti-Semitism, and, beyond that, of the nature of the organized Church itself, perpetually risking shame by its considerations of physical survival, Hochhuth has reduced the issues to an intolerable degree.

It is true that he inserts some explanations from the realm of policy—the Vatican's desire for an independent, mediating role, its fear of Russia—but his portrait of Pius as a narrow, tight-lipped, terrifyingly abstract and unfeeling man is so unrelenting and is made so central to his thesis that the effect is to abase history to the level of personality. But what is essential to keep in mind here is that exaggerated and unfair as this portrait undoubtedly is, the real crime is not against Pius but against moral complexity, just as the real failure of imagination rests not in an ignorance of what Pius was but in an ignorance of what we all are in our relations to fact, evil, necessity and transcendence.

This imaginative deficiency is perhaps even more sharply revealed in the figure of the Jesuit, Fontana, who might have been the locus for a true examination of conscience, an arena for moral debate and illumination. But Hochhuth is unable to make more of him than a narrow agency of opposition and indictment, an emblem of revulsion from moral failure and an unchanging container for the corrective act. Dramatically, there is no growth on the part of this character; once he has learned the facts about the extermination of the Jews he simply swings into predictable motion, approaching every so often a pseudo-Dostoevskian confrontation with the anguish of faith besieged by social horror but sinking continually back into mere functionalism, a rod of indignation with which to beat Pius and a weight to throw into the scales.

All this having been said (there has been no space to describe the play's technical and structural weaknesses—its wobbly stance between a Brechtian epic mode and a portentous lyricism, nor to comment on the way in which Jerome Rothenberg's adaptation serves to reduce to the vanishing point such complexity as the text possesses) there remains the truth that "The Deputy" cannot be measured by its own dimensions. It survives in part by its very inadequacy, which is to say that its attempt to locate guilt instructs us in the supreme difficulty of the task, once the obvious man with the gun has been dealt with, and its vulnerable resurrection of history teaches us how vulnerable are our own efforts to make history transcend itself.

Pius failed to speak, and in the ultimate moral region beyond fact and physical necessity the silence is to be condemned and mourned. But we would be getting off easy if we persisted in seeing "The Deputy" as merely a reminder of his or anyone's failure, as a prick

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to conscience or the grounds for a reformation of spirit. Things of this sort have a way of floating like balloons above the carnage; we comfort ourselves by their presence in the empyrean. The real value of Hochhuth's play is precisely that it can force us back into history, into the intricacies of the relationship between spirit and aggrieved body, between personal responsibility and institutional indifference. If it does this inadvertently, through a passion ill-matched with its instruments, it does it in any case. "The Deputy" can be described as an accident which rides the weight of necessity, an error which can lead to truth, a failure which makes most of our successes strangely unsatisfying. *(At the Brooks Atkinson)*

RICHARD GILMAN

THE SCREEN

How Gray Was Our Dorian

THE much-touted British movie "The Servant," which was shown at the New York Film Festival last fall and has become a hit in England, is at last turning up on our screens for American consumption. Although the film is extraordinarily handsome and well-acted, I fail to see what all the shouting is about. Joseph Losey and Norman Priggen have given their picture an impeccable production with Douglas Slocombe's lovely black-and-white photography of outdoor scenes and the interior of the attractive house that is the main setting. And under Losey's direction, the cast is excellent.

Dirk Bogarde gives his best performance to date in the title role as the gentleman's gentleman who insinuates his way into the house, corrupts his young master, leads this youth down the primrose path, and eventually makes himself the master with the boy as his prisoner and blubbering victim. And the other three leads are fine: newcomer James Fox as the good-looking, well-heeled blond lad who's an easy, almost-willing prey to the designing Bogarde; Wendy Craig as his fianceé who painfully watches what is happening but realizes Fox must grow up and assert himself; Sarah Miles as Bogarde's girlfriend and accomplice in evil who works as the housemaid and poses as his sister while seducing their soft master.

The main trouble with this story, absorbing as it is, is that it becomes repetitious and obvious and hardly needs its lengthy (almost two hours) running time. Harold Pinter, who wrote the screenplay from Robin Maugham's novelette, is at times retelling his own play, "The Caretaker" (called "The Guest" in the movie version shown here). But "The Servant" lacks the humor, mystery, and warmth of "The Caretaker," and none of the characters in "The Servant" elicits our sympathies. The youth is such an ineffectual weakling that no viewer can be surprised when the scheming manservant panders to the boy's debilitation with liquor, drugs, near-homosexual games, and finally an orgy that stems from *The Picture of Dorian Gray*. If Losey, Pinter, *et al.*, are meaning to tell an allegory about the class war now going on in Great Britain, some of their symbols just don't hold up well, and they shouldn't have made the idle rich quite so flabby and the working servant so fiendishly wicked. Rather than a sinister allegory, "The Servant" is a slick, overlong thriller in which the only moral is be sure you're a real gentleman when you're hiring a gentleman's gentleman and that he is a gentleman too.

TELLING a similar story of misspent youth but telling it better and with depth that gives it universality is the French film, "The Fire Within." Little would one suspect that New Wave director Louis Malle, whose earlier films like "The Lovers," "Frantic," "Zazie," and "A Very Private Affair" were startling but superficial, would direct and write such a penetrating movie as "The Fire Within." Perhaps Malle, who is now 31, is maturing. That, alas, is what Alain, the main character in this new picture, cannot do. Bit-by-bit we learn all about Alain during the forty-eight hours before his suicide; and it is a sad, suicide-bound, where-are-the-snows-of-yesteryear tale of a former gay blade who is now wearing out in his thirties but refuses to grow old.

Right at the film's beginning, the still-handsome Alain realizes his sexual drive is on the wane; actually his alcoholism may have something to do with this, although the doctor at the Versailles Alcoholics' Rehabilitation Center where Alain has spent the past four months tells him that he is cured and can go now. But Alain, already determined on suicide, decides to revisit Paris, his old haunts, his old friends. From then on until the final scenes of the actual suicide, the film is like a long flashback that is not really a flashback at all: Alain's painful Paris odyssey mingles remembrance of things past with whatever happened to all those playful boys and girls.

In a series of haunting scenes made even more beautiful, in spite of their grim and often foreboding undertones, by Malle's first-rate direction, Ghislain Cloquet's exquisite black-and-white photography of Paris, and Erik Satie's piano score, Alain visits bars and homes and sidewalk cafes. His friends are settled and married, or have gone from bad to worse with drinks and drugs, or have continued to follow their own empty lives in Vanity Fair. Has Alain changed or have they changed by not changing? He wanted only to love and be loved; and now, depressed by the futility and delusion of his will-o'-the-wisp life, Alain realizes "I only seem."

Maurice Ronet is superb in the role of searching, finding, losing Alain, the sad Peter Pan who refuses to grow up—and can't. And the large cast surrounding him

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in their smaller roles are good too as friends and acquaintances who still care for Alain but can't reach him. Again and again Ronet's portrait of a self-pitying, suffering man reminds one of Scott Fitzgerald—not only because Alain is reading Fitzgerald's *Babylon Revisited* (a story not too unlike this one based on Drieu La Rochelle's novel), but also because Alain's anguish is similar to Fitzgerald's pain in his last years. Never before has this whole theme been explored so well and so intelligently in such exciting cinema. "The Fire Within" is an outstanding film—one to be seen by New Wavers, Beatniks, all the sad young men of the later-day Jazz Age, and by everyone else who takes this subject and cinema seriously.

THIS MUST be the week for digging the youthful Dolce Vita set. Another French film, telling the stories of three irresponsible young men, stems from a fascinating idea, but unfortunately "Two Are Guilty" never lives up to promise—and more's the pity because director Andre Cayatte is usually fine with the social-conscious stuff. This lengthy, two-hour-plus film shows from a distance two of the young men picking up the ransom money after a kidnapping. Chased by the police, they kill a motorcycle cop and ruthlessly shoot the little boy they kidnapped. The determined police corner the two criminals behind a lighthouse, demand their surrender. And three young men, all dressed alike, step out—each insisting that the other two are guilty. Although what follows is interesting, particularly when the case gets into court and the jury argues it out, Cayatte drags his film out endlessly, giving us flashbacks to the boys' alibis and later more flashbacks to the boys' backgrounds. That they are bad boys no one denies, but in any case, should the innocent one suffer for the crimes of the other two? The picture, not particularly well-acted by Anthony Perkins, Jean-Claude Brialy, and Renato Salvatori as the three young men, is handsomely photographed on the Riviera, and is no doubt worth seeing for its fascinating problem even though Cayatte is shockingly cynical about the dispensing of justice.

PHILIP T. HARTUNG

CORRESPONDENCE

"Marriage: The Lay Voice"

Huntington Station, N.Y.

TO THE EDITORS: In the issue of February 14, as so often in recent years following my introduction to your magazine, I have found the joy of recognizing a congenial voice. This time it is Michael Novak; in fact, a number of times recently it has been Michael Novak. His articles, like the others that appear in your magazine, display a refreshingly honest search for truth no matter where this search may lead. This kind of writing renews and sustains my faith.

Many times in recent weeks I have turned over in my mind the ideas for an article on Catholic marriage as I have experienced it, not as I heard of it in sixteen years of Catholic education, but I have always walked away from the typewriter at the moment of crisis for the very reticence about sex inculcated in the Christian environment, and the natural hesitance to speak in a realistic vein which might seem to reveal one's own personal life, of which Mr. Novak speaks. But now I need not avoid the typewriter any more, for this courageous man has broken the ground and said what needs to be said, and far more cogently than I could have possibly stated it. However, I would like to add just one or two more points.

I suspect that my many years of exposure to nuns, brothers, and priests, all stating their views of marriage earnestly and sincerely as they had learned them in books and classrooms but not in the crucible of experience, left me, like many others with an exclusively Catholic school background, unable to come to terms with my own sexuality. At first the confusion, awkwardness, and embarrassment of sex in marriage were probably no worse than what is experienced by the newly married couple of any faith. However, things got worse instead of better. I found myself confronted with moral dilemmas which I had thought a courtship and marriage lived according to Catholic teaching and advice would help me to avoid.

Within five years we had three children, hardly a record when compared to many Catholic families, but more than we were physically, psychologically, and financially prepared to handle. Our second child had shown us that the calendar approach to rhythm was ineffective in our case, and so my wife moved on to the more sophisticated paraphernalia of the rhythm system—thermometers, tapes, tubes and the like. These worked to some extent—we did not have a child for three years but this third child, which we wanted but not then, showed us that this system did not work either. My wife was twenty-six years old at the time and the mathematics of the future was a little frightening. Marital union was accomplished in fear, apprehension and, on occasion, tears. Instead of being the fount of mutual comfort, our marriage was, in some ways, becoming the very source of our unhappiness. I wish I had been stronger. I think I tried very hard to be stronger, but I wasn't. In fact, as a teacher I was becoming afraid that I would find myself unable to give my own children the very education which had been so important in my own life.

Inevitably, the questioning began. We read and reread the Catholic teaching on the natural law as it applied to marriage in general and to the Church's position of birth control in particular. Again and again the

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emphasis was found to be placed on what is "natural." And then we thought of the tapes and tubes and thermometers. This was natural?

Yet most confusing of all is the bitter irony, the tragic contradiction of the Church's teaching on courtship as opposed to its teaching on marriage. Ever mindful of the needs and drives of human nature, the Church discourages long engagements and warns single couples who spend too much time in each other's company that they are willfully putting themselves in a near occasion of sin. But for some reason human nature is expected to be different in marriage. Now, adapting to the requirements of the times, the Church readily admits the necessity for responsible family planning, but when rhythm fails the only offered alternative is abstinence. If only a little imagination were used it might be possible for the Church Fathers to extrapolate from the situation faced by long engaged couples to the incredibly more difficult, more intense situation married couples encounter when they practice abstinence over a long period of time.

For some of us the situation is desperate and we need answers that will take into account these contradictions. Thanks again to Mr. Novak for starting the dialogue out of which these answers may come. WILLIAM G. KEANE

Arlington Heights, Ill.

TO THE EDITORS: Catholic laity talk about Christian Marriage. They talk over the phone, in the car-pool, at bridge, to each other, to non-Catholics—but they don't talk for publication. They are aware of the logical indefensibility of their position: to speak the truth as they know it leaves them open to condemnation from within the Church, and the danger of scandalizing outsiders.

To many Catholics—unaware of the subtle differences between infallible dogma and moral-law deductions—questioning the current position of the Church on birth control is akin to questioning the Church. Most Catholic laity do not understand the tortuous arguments from natural law and, if they did understand, would be even more uneasy than they are now. They are forced to give this answer to questions: "We do it because the Church says so"—all the while feeling uncomfortably akin to the Jehovah's Witness who refuses a blood transfusion.

Ever since the Church recommended "rhythm" as an acceptable birth control method, there has been a logical dilemma. The end is granted as good—the reverent spacing of children assuring them of human dignity and parents capable of caring for them. The means to this end are the point of contention. If artificial methods violate the physical integrity of the sex act, doesn't "rhythm" violate the spiritual integrity of the act?

What has not been adequately understood by the clerical writers on this subject is obvious to the married laity. The sex act is the God-given human means of communicating love, primarily spiritual while physically satisfying. In the sacrament of matrimony two people make a solemn contract to give this communicating gift to each other. Now, to attain a "good end," they are instructed to violate their contract. They must choose between their pledged responsibility to each other and their very human family responsibility. They are taught love is the unselfish gift of self and allowed to space children by an act of selfishness. They must withdraw needed comfort from each other for a long period in their married lives. This can tear a marriage apart, ruin love, cause mental breakdown or loss of Faith.

Artificial devices or withdrawal of love at scientifically determined occasions both treat love as a biological act. And methods such as rectal thermometers, metabolism charts and fertility testers, to name a few of the less repulsive (as well as unreliable) rhythm devices, can be just as un-natural and repellent to human love as artificial-barrier devices.

If the end is right, why can't we use means appropriate to the human reason God gave us? Reason is the method man uses to solve his problems—it differentiates him from the animal. Is it right to deny this reason and regard man as an animal subject to the simple desire-release pattern observed in animal sexual acts? Can we be so sure that God does not intend us to use our increasing knowledge of the reproductive system to lead us to the most dignified and effective methods science can give? Can the clerical authorities rightly determine natural law on the animal aspect of this beautifully human communicative act?

Once the theologians grant one particular method to be right, the Catholic who feels this method is morally and esthetically repugnant to love has no place to go but his own conscience. Which is where many of them are right now. MR. AND MRS. DAVID DRESSER

Chicago, Ill.

TO THE EDITORS: Michael Novak opens his article ["Marriage: the Lay Voice," Feb. 14] with these words: "In almost any Catholic bookstore, one can find perhaps a dozen books on how to be happy in marriage, written by priests. How can it be that laymen are silent on what they know best?"

At the Thomas More bookstore in Chicago I easily located twenty-five books on marriage *written by laymen* —from Hildebrand to Trevett. Was Mr. Novak browsing in Catholic bookstores in the United States, or in Rome?

EDWARD MARCINIAK

Namesake

Wake the sleepy owl.
Our willow buds are just breaking. Little mirror.

RAYMOND ROSELIEP

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In the Spirit of Vatican II

Christ the Sacrament of the Encounter with God. By E. Schillebeeckx, O. P. Sheed and Ward. $4.50.

by Daniel J. O'Hanlon

TO ATTEMPT to digest or outline this immensely rich study would be preposterous. Instead of venturing the impossible, then, let me say why I think this book is one of the most important theological books to appear in English in recent years.

For several centuries now Catholic theological work has been dominated by static categories. This approach has shed light on many of the elements which are part of the Christian mystery, but at certain crucial points this approach is inadequate. When we remember that the initial Christian mystery is not what the Father is but what he did, not the nature of Christ, but his deeds, not the inner essence of the Spirit, but his powerful action, we can begin to appreciate the importance of a book like this one. Father Schillebeeckx reminds us that the Incarnation is not just a fact, but an action, a continuing action, and that the sacraments are not things which *are*, but, acts which are performed, events which happen.

Static categories can tempt the theologian to isolated specialization. They make it easy for him to divide the Christian mystery into watertight compartments, and the orderly administrator of an academic curriculum may be inclined to find this quite neat and convenient.

But when the theologian focuses his attention on the acts of God in Christ, he has chosen the point at which all else converges. Isolated analysis is out of the question. That is why this book, though sacrament is its *leitmotiv*, is at the same time a theology of the Trinity, a Christology, an ecclesiology, an apologetics, a study of grace, sin, revelation, the layman, and much more besides.

The whole book, for instance, is a trinitarian theology because the Trinity is not seen as a near-contradiction which the Christian swallows in order to win points by his blind obedience. Nor is it seen merely as a luminous one-eyed triangle on the far horizon of life which (we are assured) we will one day joyfully contemplate for all eternity. No, the whole Christian life is trinitarian in structure. The whole essence of the redemption is the descent of the life of the Trinity into human history, with man being caught up into the joyous vortex of this trinitarian life through faith and the sacraments.

It may very well be that the intelligent non-theologian will find himself more at home in this book than someone brought up on the language of theology textbooks. For there is no repetition of pat formulas. There is a constant effort to find fresh and meaningful ways of expressing the Christian mystery. Here is a Thomist who is not content merely to repeat what St. Thomas said, but who tries to do what Thomas did: express the substance of the Christian faith in contemporary idiom.

This makes Father Schillebeeckx a theologian in the spirit of Vatican II, whose purpose was described by Pope John as the presentation of the abiding Christian substance in new formulas suited to the times. The reader of the Council's Constitution on the Liturgy will catch many echoes of the theology of Schillebeeckx, who is one of the Dutch bishops' Council experts.

It is no accident that this book comes out of Holland. The lively philosophical and theological ferment now in progress there is reflected throughout the book, most obviously in the extensive use made of a well-developed phenomenology of personal encounter.

For several reasons this book is ecumenically important. The fact that Father Schillebeeckx is not a "dogmatic" theologian in the pejorative sense is one reason. He never closes an open question. He shows a refreshing agnosticism, especially in his honest acknowledgment of the large areas of our ignorance about the changing shape of the sacraments through history.

But the principal ecumenical importance of the book derives from its dynamic and personalist approach. When I speak of a dynamic approach I do not mean that the book is written with dash and verve. Much of it is not. What I mean is that there is less emphasis than in most Catholic theological writing on entities and essences, on states and qualities, on what, for lack of a better term, might be called the ontological dimension. Now few Protestant theologians feel at home with ontological categories, but most of them are in their element when the discussion turns to functions and relations and processes. For this reason, then, the work of Schillebeeckx will build another bridge from Catholic to Protestant theology.

The second principal reason for the ecumenical importance of this book is that it is a study of the Christian mystery entirely centered around personal encounter with God. This theme has been a constant one in Protestant theology from Luther to Bultmann, and many Protestant theologians who read this book will be delighted to discover a fully Catholic sacramental theology which does not look to them like mechanical magic accomplished through impersonal "infusions" of grace.

In fact, many a Catholic too may discover for the first time what the sacraments are really all about.

Facing the Radical Demands of the Day

A New Generation. By Michael Novak. Herder and Herder. $4.50.

by Philip Deasy

SINCE no fewer than seven of the chapters which comprise *The New Generation* were published as articles in *The Commonweal*, readers of this magazine need hardly be apprised of the kind of rewards Mr. Novak provides. Other chapters were originally written for such publications as *The New Republic, The Nation, Perspectives, Christian Century*, etc.

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Mr. Novak is a generalist unafraid to enter many fields other than his own particular field of philosophy. He is even fearless enough to refer to himself as a philosopher. Both the breadth of his interests and the quality of his perceptions are impressive. From the reading of each article, particularly if each was read at the time of original publication, one could only conclude that he possesses a first-rate mind, an ability to express the fruits of that mind in an incisive and lucid prose style, and a most refreshing candor.

When the same articles are transformed into chapters of a book, however, and therein read successively, the effect is less happy. Inconsistencies and even contradictions become apparent. Oscillations from optimism to pessimism are pronounced. What, one wonders, is to be made of the exuberant enthusiasm with which Mr. Novak notes that "eight hundred thousand American Catholics are presently in college; year by year the body of American Catholics becomes the most educated in the history of the Church," as opposed to the way he later roundly scores all higher education in America: "At present, education in America is not for persons but for technicians. . . . We only rarely and by accident educate persons in America. . . . The shallowness of American religion is largely due to the style of American education."

Nor is the confusion relieved when in another chapter we are told that at "the best of the secular schools—Swarthmore, Yale, Harvard, Dartmouth and others it still appears possible to get the best traditionally personalistic education available in our land. . . . The secular campus is the most exciting home for the human spirit in our time. . . . The very creativity and diversity of the free secular environment seems to favor the development of self-critical, integrated persons."

Again, in optimistic vein, Mr. Novak states that "on a wide cultural basis, the millions of Catholic college graduates of the United States—the most sophisticated, religiously educated laity the Church has ever known—will one day prove an important voice." Against that, in another chapter, Mr. Novak duly notes

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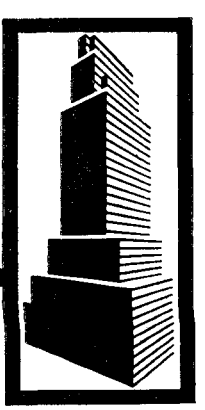

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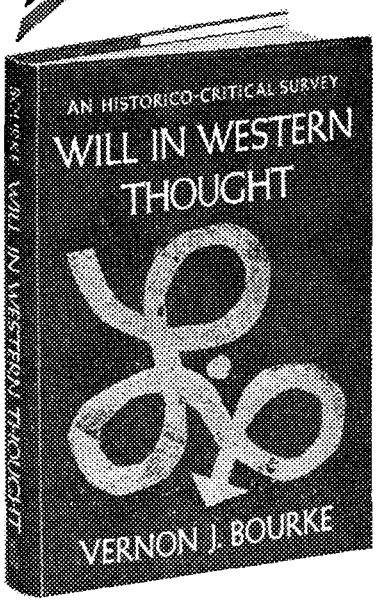

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that 500,000 of our current crop of 800,000 Catholic collegians are on secular campuses, that in the near future five-eighths "of the most highly placed Catholics in American cultural life will be graduates of secular colleges," and that the American Catholic Church, except for the isolated efforts of the Newman Club chaplains, is giving "incredibly meager aid."

Is this how to go about getting that most sophisticated, religiously educated laity? As for the 300,000 collegians on Catholic campuses, it should be noted that Mr. Novak thinks that "the best Catholic colleges appear to rank with the better of the second-rank secular schools, a cut above the average state college campus." Well, that's fair enough, but as to getting a really religiously educated laity from these not too impressive institutions, Mr. Novak must surely know that it is the theology departments in Catholic colleges that are found to be the most wanting and are, therefore, the most frequently attacked. Ask the erstwhile editors of Notre Dame's *Scholastic* and of Loyola of Chicago's *News*.

No less an authority than John Courtney Murray has called theology the worst taught subject in the Catholic college curriculum. When Catholics on the secular campus get no theology and the Catholic collegians get what is only too often a tasteless rehash of their high school religion courses, what genuine hope is there that Mr. Novak's new generation will rise above the middlebrowism of American Catholic life in general and thereby truly affect the quality of our broader culture?

Mr. Novak is at his best and most convincing when he soberly and objectively analyzes the problem that most concerns him in this book: the interpenetration of the the two "worlds" of the Catholic in America, the religious and the secular. It is true that what he calls the new generation (*American and Catholic* is the book's sub-title), referring to those born since 1930, is now much more in the secular world than preceding generations were. It is also true that as yet we know little about what kind of impact, if any, these young American Catholics are currently having on the whole Americanization process. Philosophers rush in where social scientists have feared to tread. Or maybe philosophers abhor vacuums more than the rest of us.

Mr. Novak is clear in his own mind, as his book amply reveals, as to the kind of impact the young Catholic should have on American culture, and would have if he were only willing to face up to the radical demands of his Catholicism. Mr. Novak himself certainly has that willingness, and so have the others of the intellectual New Breed.

But as Father Andrew Greeley recently lamented when he was reviewing another book by one of the Breed, "The truth of the matter is that there are simply not enough Daniel Callahans in the country, not nearly enough." It will only be when we have many more Callahans and Novaks that we can truly speak of a new generation and that we can confidently share the optimism of Mr. Novak's postscript: "A great future awaits America, and Catholicism in America."

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Truth and Error

The Myth of the Britannica. By Harvey Einbinder. Grove. $7.50.

by Geoffrey Wagner

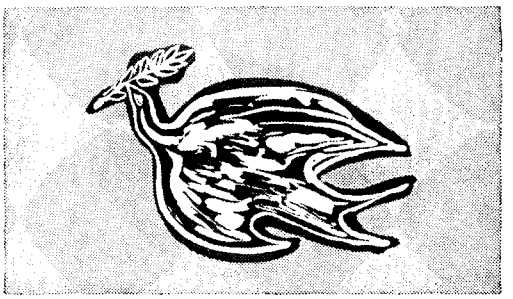
SOME years ago Dr. Harvey Einbinder, a consulting physicist, got involved in educational television programs which called him outside the scope of his specialty. As a result he had recourse to the *Encyclopedia Britannica*—and found it wanting. He published articles criticizing *EB*, one of which (perhaps unfortunately placed in the *Columbia University Forum*) drew the scorn of the chairman of *Britannica's* Board of Editors, Dr. Robert Hutchins.

Indeed, to attack *EB* at all seems tantamount to impugning the entire book industry (are not 150,000 sets sold annually?), but Einbinder replied like a scholar to Hutchins' charge that he was "superficial." He devoted five years of research into the reliability of *EB* and the resultant study of nearly four hundred closely argued pages, together with an Appendix of Articles, makes a convincing exposé. His finding seems indisputable: "It is an enormous jumble of facts; a collection of old and new articles; a mixture of legends and science, outmoded views and modern ideas . . . which proves each year, despite incessant efforts to patch up its obsolescent contents, to be merely a makeshift substitute for learning."

Einbinder was preceded in this criticism by Aldous Huxley among others, but he has made a systematic study of *EB's* history, editorial policies, and sales practices. There is no space here to do justice to his survey of the genesis of *EB*, originally a vehicle of the Enlightenment. As for the articles, there are roughly two kinds of truth at stake: the first is that of the exact sciences, empirical or what linguistic philosophers call "analytic" propositions, and this supports *EB* as authority. The other is opinionative and bolsters *EB* as institution. You could call them truth and probability. Einbinder shows that *EB's* truth is filled with mistruths and its probability extremely improbable.

As regards science *EB's* editors cannot reply that it is hard to keep pace with the latest discoveries, since Einbinder shows the encyclopedia's ignorance for over half a century of hundreds of well-known scientific facts, archaeological discoveries and the like. Often behind the shield of anonymity (*"Rascal, what's your name?"*, called Schopenhauer to the anonymous reviewer), obsolete statistics are used repeatedly and historical data scanted—neither the Nuremberg trials nor the horror of Hiroshima are yet assimilated.

As for opinion and interpretation we find what I can only call *EB's* inhumanity to the Humanities. Essays over eighty years old retained (like one by Swinburne, of all "authorities"); Victorian sexual taboos institutionalized (Saintsbury still calling Rabelais "nearly unreadable" and one incredible article on Baudelaire); everywhere arch-conservatism, indeed reaction, entrenched. It is the encyclopedia of the Establishment, and not for nothing is it sponsored by our government overseas.



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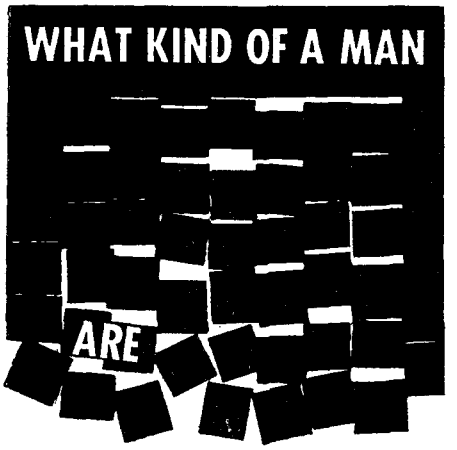

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What, then, is the nature of this Establishment? Here we reach the final, and least pleasant, aspect of Einbinder's indictment, that arraigning the sales methods used by *EB*. Coincidentally the January, 1964, issue of *Consumer Bulletin* warns the public against being conned by encyclopedia salesmen. For there is something singularly unedifying in the spectacle of division managers of *EB* making $100,000 a year on the tricks practiced by their salesmen on parents (if *Consumer Bulletin* is anywhere near correct). It is one thing to gull a car purchaser; it is another to hit below the belt at parental responsibility and educational pride. Salesmanship and scholarship prove to be oil and water.

In 1952, after some shrewd financial manipulation, *EB* put out the famous *Great Books of the Western World* compilation—with which Dwight Macdonald made hay. So did the semanticist S. I. Hayakawa in a penetrating analysis of the mystique of the whole University of Chicago operation (one reprinted in Hayakawa's new book *Symbol, Status and Personality*).

Hayakawa was the first to see clearly and resolutely just why this mystique should get the blessing of the Ballet Luce. For it is based on an unbending universal agreement on first principles, which, with a little juggling, can soon become the first principles of *Time* and *Life*. Basically, this same middlebrow mystique pervades *EB*. To attack it is to be unpatriotic. Courts of law even admit *EB* as evidence.

I suppose most scholars, and teachers reading term reports written out of *EB*, have long known that this monolith was a sacred cow. But if Einbinder's book can only reach the American public, he will have done a great service. As Langland put it, "When all treasores been tryed treuth is the beste."

REVIEWERS

Father Daniel J. O'Hanlon, S.J., is a professor of theology at Alma College, California.

Philip Deasy teaches English at St. Peter's College, New Jersey.

Geoffrey Wagner's latest book is *The Asphalt Campus* (Macmillan).

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Index to Volume LXXIX

September 27, 1963 to March 20, 1964

Articles, Editorials, Poetry and "Of Note"

Advance Toward Unity ..... Editorial 416
Africa and the Council ..... Denis E. Hurley 10
African Slaughter ..... Editorial 616
After JFK—What? ..... Walter Dean Burnham 340
After You, Alphonse ..... Richard Horchler 214
Ages of American Catholicism ..... John Cogley 29
Aid—With Strong Strings ..... Martin Mayer 527
Aid Without Strings ..... Editorial 180
American Layman, The ..... James O'Gara 364
AMA Statistics ..... Editorial 448
Another Extension ..... Editorial 213
Arab World in Ferment: The Scorpion and the Frog ..... Gabriel Gersh 217
Are Demonstrations Self-Defeating? .. Thomas R. Brooks 98
Argentine Oil Seizure ..... Editorial 269
Attack on Poverty ..... Editorial 415
Awaiting the Second Spring ..... J. M. Cameron 65
Back to Geneva ..... Editorial 559
Baroque Gravure, A: A Poem ..... Thomas Merton 167
Big City Christmas ..... James O'Gara 388
Birth Control and Welfare ..... Editorial 560
Blow to Democracy, A ..... Editorial 88
Bobby Baker Case, The ..... William V. Shannon 561
Bog-Down on Civil Rights ..... Editorial 88
Building on Quicksand ..... Sidney Lens 159
Canada and the O. A. S. ..... Denis O'Brien 71
Canada's Crisis ..... Mark R. MacGuigan 747
Caribbean Failure ..... Editorial 64
Catholic Baiting? ..... James O'Gara 500
Catholic Case, The ..... O'Neil C. D'Amour 515
Catholic Organizations ..... Editorial 737
Catholic Social Thought ..... James O'Gara 684
Catholics and Latin America ..... Editorial 615
Catholics and Public Schools ..... Philip Scharper 533
Catholics and Vietnam ..... Editorial 244
"Catholics and Vietnam" ..... Exchange of Views 427
Century Too Soon?, A ..... John Coulson 400
Change of Emphasis ..... Editorial 63
Changes in the Liturgy ..... Frederick R. McManus 594
Changing Pattern, A ..... Neil S. McCluskey 507
China's Push in Africa ..... John K. Cooley 424
Christmas and the World ..... James V. Schall 389
Church and Communism, The ..... Editorial 3
Church and State in Spain ..... Editorial 560
Church in Cuba: A Universal Dilemma, The ..... Leslie Dewart 67
Churchgoers, The: A Poem ..... Nancy Price 631
Cinema's Last Stand ..... Wilfrid Sheed 136
Circle of Futility, The ..... Peter Schrag 685
Class Notes from Vassar ... Carol B. & Richard Ohmann 12
Come Feed the World: A Poem ..... Daniel Berrigan 187
Common Burden, A ..... Editorial 471
Confrontation in the Council ..... Gregory Baum 311
Conservative Comeback? ..... J. M. Cameron 562
Council and the Future, The ..... Editorial 27
Council Post-Mortem ..... James O'Gara 569
Council—Right and Left, The ..... Gunnar D. Kumlien 362
Cuba Policy ..... Editorial 680
Cuba and the Church ..... Exchange of Views 716
Cynics, Critics and Presidents ..... William V. Shannon 473
De Facto Segregation ..... Editorial 583
De Gaulle and China ..... James O'Gara 618
Death of the Mirror ..... Editorial 156
Death of the President ..... Editorial 299
Dialogue Among Pickets ..... Harvey Cox 245
Deputy, The ..... Editorial 647
Did the Church Fail? ..... Joseph L. Featherstone 649
Letter from Pope Paul VI 651
Paradoxical Play, A ..... Catharine Hughes 654
Need for Confession, The ..... Friedrich Heer 656
Jewish Defense, A ..... Joseph L. Lichten 660
Dilemma of Succession, The ..... Joseph F. Menez 475
Disappointing Statement, A ..... Editorial 267
Doing Daddy In ..... Jean Holzhauer 100
"Doing Daddy In" ..... Exchange of Views 428
Drive for Economy ..... Editorial 385
Each Spring the Arbutus: A Poem ..... Sister M. Therese 15
Ecclesiastical Baroque ..... James O'Gara 478
Ecumenical Pioneer, An ..... Robert McAfee Brown 626
Ecumenics and the East ..... Thomas E. Bird 220
End of the Deadlock ..... Gregory Baum 251
End of the Session ..... Gregory Baum 393
Facing the Secular ..... Harvey Cox 619
Fact of Mortality, The ..... Richard Gilman 337
Federal Aid for Higher Education .. Edwin H. Rutkowski 40
First Things, The: A Poem ..... Justin Paschal 310
Fishermen, The: A Poem ... Adelyn O'Connell, R.S.C.J. 135
Flannery O'Connor ..... Richard H. Rupp 304
Foam Rubber Lion, A? ..... Adolph Schalk 368
For Latin America ..... Editorial 157
Foreign Aid in Trouble ..... William V. Shannon 246
Foreign Aid—What Happened? ..... Editorial 268
Foreign Image ..... Editorial 679
Freedom and Equality ..... Virgil C. Blum 511
Freedom of Priests, The ..... Daniel Callahan 95
Gestures and Symbols ..... Editorial 449
Gislebertus Hoc Fecit: A Poem ..... T. D. G. Kuch 224
Giving Congress the Vote ..... Editorial 448
Goldwater's Thirty Days ..... Editorial 585
G. O. P. in '64, The ..... William V. Shannon 417
Gov. Rockefeller's Divorce ..... Editorial 179
Green-Eyed to the Shallow-Footed, The: A Poem ..... Alma Roberts Giordan 600
Grounds for Hope ..... John Cogley 398
Guide to Hatchet Jobs, A ..... Wilfred Sheed 691
Hidden Christ, The: A Poem ..... Jessica Powers 259
Headway in India ..... Editorial 244
Humane and Sane ..... J. M. Cameron 338
Ike Sheds Some Light ..... William V. Shannon 687
Incident at a College ..... Francis E. Kearns 215
"Incident at a College" ..... Exchange of Views 430
"Incident at a College" ..... Exchange of Views 431
Information Trap, The ..... Claire Huchet Bishop 228
Into the Briar Patch ..... Daniel Callahan 501
Invisible (White) Man ..... Wilfrid Sheed 570
In Search of Honesty ..... John Cogley 705
"James Baldwin's Vision" ..... Exchange of Views 75
Jewish Sentiment ..... Milton Himmelfarb 524
Jews, The: A Poem ..... Sister Mary St. Virginia 662
Jews in Germany, The ..... Adolph Schalk 185
Johnson Program, The ..... Editorial 359
Judges XIX 26-27: A Poem ..... Samuel Menashe 545
Judgment Day: A Poem ..... Samuel Menashe 622
Justice and the Canal ..... Will Sparks 564
Kennedy Legacy, The People's Task, The ..... Editorial 335
Kennedy the Catholic ..... John Cogley 422
Kite, The: A Poem ..... Larry Rubin 285
Korth and Baker ..... Editorial 213
Layman Rediscovered, The ..... John Cogley 253
Letter to Our Readers, A 681
Line of Succession ..... Editorial 360
Lingering Past, A ..... Editorial 617
Madeira and Columbus: A Poem ..... Frances Taylor Patterson 667
Making of a Prime Minister, The ... William V. Shannon 121
Marriage: The Lay Voice ..... Michael Novak 587
Meanwhile, Back at Home ..... James O'Gara 216
Meeting in a Snowstorm: A Poem ..... Sister M. Therese 43
Meeting on the Great Lakes ..... Thomas R. Brooks 278
Mindszenty Tragedy, The ..... Thomas Weyr 454
"Mindszenty Tragedy, The" ..... Exchange of Views 719
Mirrors of Advertising, The ..... John P. Sisk 707
Monk in the Diaspora, The ..... Thomas Merton 741
Mood in Washington, The ..... William V. Shannon 339
More of Same ..... Editorial 681
Mountain, The: A Poem ..... William Vanderberg 102
Mr. Wilson and the Cold War ..... Wilfrid Sheed 434
Mummers in Philadelphia, The ..... James O'Gara 450
My Friend: A Poem ..... M. Martin 170
Namesake: A Poem ..... Raymond Roseliep 753
Need for Criticism, The ..... Editorial 243
Neutralization ..... Editorial 584
New Spirit at the Council ..... Gregory Baum 125

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Newman Apostolate, The ..... James O'Gara 32
Non-Aggression Pact, A? ..... Wilson C. McWilliams 191
Note from Texas, A ..... John W. Turnbull 337
Nuns in the World ..... Michael Novak 274
Old Man at King's, The ..... Samuel Hynes 635
On the Far Right ..... Editorial 384
On the Peace Circuit (CAIP) ..... John Leo 123
Orthodox Initiative, An ..... Editorial 64
Other De Gaulle, The ..... Michael Harrington 419
Outbreak in Panama ..... Editorial 472
Overseas ..... Editorial 496
Padlock on the Living Theatre ..... Richard Gilman 182
Paul Tillich's System ..... George H. Tavard 566
Peace as Motion ..... Editorial 416
Peace Negotiations ..... Editorial 447
Peace the Mind Turns To, The: A Poem .. Jack Matthews 343
Peculiar Partnership, A ..... Harold C. Hinton 91
Pilgrim in the Holy Land ..... Thomas E. Bird 479
Place of Mary, The ..... Editorial 212
Poet's Cult, The ..... Samuel Hazo 130
Poets and Mystics ..... John Fandel 309
Pope and Bishops ..... Gregory Baum 188
Pope Paul to the Laity ..... James O'Gara 70
Pope Paul's Address to the Curia ..... Michael Novak 89
Pope's Trip, The ..... Editorial 360
Postscript to Death ..... Irving Halpern 713
Poverty, Pyramids and Eggs ..... James O'Gara 740
President and the Intellectuals, The .. William V. Shannon 386
President Is Buried, A ..... James O'Gara 308
Pressures on South Africa ..... Victor C. Ferkiss 591
Prevalence of Violence, The ..... John Cogley 481
Price We Pay, The ..... Robert T. Francoeur 538
Prosperity and Jobs ..... Editorial 584
Protestant Assessment, A ..... Robert McAfee Brown 396
Protestant Call to Action ..... James O'Gara 270
Protestants and Parochial Schools ..... Dean M. Kelley 520
Protestants on Church-State ..... William B. Ball 689
Put Out a Lunch for Christmas: A Poem
Raymond Roseliep 426
Quotas for Negroes? ..... Edward T. Chase 451
Race Against Time ..... James O'Gara 248
Race and the Boston Schools ..... Exchange of Views 486
Race That Was, The ..... Editorial 180
Race Race, The ..... Robert McAfee Brown 73
Racial Diplomacy ..... Editorial 155
Reading the Returns ..... Walter Dean Burnham 271
Real Issue, The ..... James O'Gara 653
Reformation Sunday in Rome .... Robert McAfee Brown 280
Religion and Education ..... George N. Shuster 504
Religious Conflicts in Israel ..... Nora Levin 344
Report from Rome ..... James O'Gara 157
Revolt Against Hoffa? ..... Thomas R. Brooks 385
Richard Nixon's Return ..... Editorial 87
Right to Travel, The ..... Editorial 736
Right to Work ..... Editorial 268
Room 301: A Poem ..... Harold Isbell 307
Safety in the Airlanes ..... James O'Gara 586
Salesman, Sell Thyself ..... Wilfrid Sheed 223
Salinger and His Critics ..... Donald P. Costello 132
Saving Latin Democracies ..... William V. Shannon 182
Saving the Railroads ..... Claiborne Pell 249
Schizophrenia in the G. O. P. .... Walter Dean Burnham 5
Search for Freedom, The ..... John Cogley 301
Searching for Certitudes ..... Peter Schrag 36
Searching for France ..... David Littlejohn 161
Second Coronation, The ..... John Cogley 498
Second Session, The ..... Editorial 383
Seminary Training ..... Editorial 497
Shadow: A Poem ..... David Galler 463
Shared Time Experiment, The ..... John G. Deedy, Jr. 530
Showdown in the Senate ..... Editorial 616
Situation Normal ..... Editorial 88
Something Left for Right Now: A Poem .. Samuel Hazo 483
Song Before Morning: A Poem ... John Hazard Wildman 370
South African Bishops ..... Editorial 704
Speckled Bird, A: A Poem ..... Wallace R. Tress 72
Still With Us ..... Editorial 495
Strauss: A Poem ..... James Sullivan 227
Summer Song: A Poem ..... Carlo Betocchi
trans. by I. L. Salomon 250
Surpluses and Surpluses ..... James L. Vizzard, S.J. 361
Swan: A Poem ..... Louis Ginsberg 129
Tail End of Summer ..... Wilfrid Sheed 17
Talisman for a Teacher: A Poem
Sister M. Emmanuel, C.S.J. 346
There Are Matters: A Poem ..... Herbert Burke 721
This Side of the Curtain ..... Editorial 704
Threat to Aid ..... Editorial 472
Time Is Now, The ..... Donald Louis Anderson 347
Tito in the United States ..... Matthew M. Mestrovic 181
Tito's Visit ..... Editorial 156
To: EP (K): A Poem ..... A. Poulin, Jr. 107
Toward the Open College ..... Sister Helen James John 33
"Toward the Open College" ..... Exchange of Views 196
Trading with the Communists ..... Seymour Slessinger 710
Tragedy of Trotsky, The ..... M. A. Fitzsimons 598
Travel to Cuba ..... Editorial 4
Triptych: The Transmogrified: A Poem .... John Fandel 407
Uncertain Prospect for Vietnam ..... Editorial 212
U. N.'s Eighteenth Session ..... Editorial 4
Vietnam (Again) ..... Editorial 703
Warsaw and Geneva ..... Editorial 735
Water, Water ..... Lawrence T. King 623
Ways to Peace ..... Editorial 119
What Sort of Detente? ..... Editorial 211
What the Pope Said ..... Robert McAfee Brown 165
Where Is the Consensus ..... Editorial 737
Women and the Church ..... Rosemary Lauer 365

Book Reviews

Abolitionists, The: By Louis Ruchames
Howard N. Meyer 202
Africa Must Unite: By Kwame Nkrumah
Victor C. Ferkiss 352
American Irish, The: By William V. Shannon
Robert D. Cross 695
Anathemata, The: By David Jones .. Josephine Jacobsen 110
Balanchine: By Bernard Taper .... Donald McDonough 552
Belmarch: By Christopher Davis ..... Martin Tucker 725
Better Song, The: By Luc Estang .. Thomas P. McDonnell 698
Betrayers, The: By Jonathan Root
William H. Dempsey, Jr. 19
Bluebottle, The: By Valeriy Tarsis ..... Anita Feldman 606
Bossuet: By E. E. Reynolds ..... John Ratte 290
Buzzard and the Peacock, The: By Ned O'Gorman
Rosemary F. Deen 640
Castle Corner: By Joyce Cary .... William James Smith 696
Challenge To Affluence: By Gunnar Myrdal
Edward T. Chase 288
Christ the Sacrament of the Encounter with God:
By E. Schillebeeckx, O.P. ..... Daniel J. O'Hanlon 754
Christianity and Revolution: The Lessons of Cuba
By Leslie Dewart ..... Edward T. Gargan 465
Cold War and the Income Tax, The:
By Edmund Wilson ..... Wilfrid Sheed 434
Collector, The: By John Fowles ..... Michele Murray 172
Confusions: By Jack Ludwig
William James Smith 147
Council in Action: By Hans Kung ..... James Finn 199
Crisis of Faith: The Religious Psychology of Adolescence:
By Pierre Babin ..... William J. Wood 409
Critics' Choices for Catholic Book Week 667
Critics' Choices for Christmas 319
Culture Against Man: By Jules Henry ..... John P. Sisk 143
Education of American Teachers, The:
By James B. Conant ..... John McDermott 352
Elephant, The: By Slawomir Mrozek
Anita Feldman 606
Essays on Literature and Ideas: By John Wain
W. E. Arnold 546
First Council of the Vatican, The: The American Experience: By James Hennesey ..... John Ratte 574
Free Men and Free Markets: By Robert Theobald
Edward T. Chase 288
Garden, The: By Yves Berger ..... Martin Tucker 112
Gentlemanly Power: By Rupert Wilkinson
Neil Middleton 730
Gide: By Germaine Bree ..... George Greene 376

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

Girls of Slender Means, The: By Muriel Spark
Brian Wilkie 80
God on the Secular Campus: By Richard Butler, O.P.
W. E. Arnold 438
Goethe: A Psychoanalytic Study: By K. R. Eissler
Karl Stern 326
Gogol's Wife and Other Stories: By Thomas Landolfi
Thomas Curley 439
Graham Greene: Ed. by Robert O. Evans
Thomas P. McDonnell 727
Greek Myths and Christian Mystery:
By Hugo Rahner, S. J. .....Arthur A. Cohen 605
Hack, The: By Wilfrid Sheed .....William Esty 260
Invisible Latin America: By Samuel Shapiro
Lawrence T. King 377
Johannine Council, The: By Bernard Haring..James Finn 199
Idiots First: By Bernard Malamud .....Nat Hentoff 328
John Keats: The Making of a Poet: By Aileen Ward
Richard McLaughlin 113
Letters of F. Scott Fitzgerald: Edit. by Andrew Turnbull
David Littlejohn 198
Loaves and Fishes: By Dorothy Day ....Jean Holzhauer 145
Long Journey, A: By Pitirim A. Sorokin ....John P. Sisk 608
Looking for the General: By Warren Miller
Thomas Curley 726
Lost Shore, The: By Anna Langfus ....Michele Murray 578
Malraux, Andre: By Charles D. Blend
Josephine Jacobsen 548
Man Survives: By Vladimir Maximov ....Thomas Curley 56
Manager Economy, The: By Michael Reagan
Edward T. Chase 288
Maritain, Jacques, The Man and His Achievement: Edit.
by Joseph W. Evans .....Robert T. Francoeur 441
Matter and Spirit: By R. C. Zaehner ....Michael D. Zeik 49
Mercy of God, The: By Jean Cau ...Alice Ellen Mayhew 52
Mind of the Catholic Layman, The: By Daniel Callahan
John Tracy Ellis 171
Montenegro: By Milovan Djilas .....Martin Tucker 354
Morning After, The: By Brian Crozier ..Victor C. Ferkiss 464
Most of A. J. Liebling, The: .....William James Smith 436
Myth of the Brittanica, The: By Harvey Einbinder
Geoffrey Wagner 757
Natural Law and Modern Society: By John Cogley, et. al.
W. E. Arnold 111
New Generation, A: By Michael Novak ...Philip Deasy 754
Not Quite Posthumous Letter to My Daughter: By Caitlin
Thomas .....Jean Holzhauer 330
Notebooks 1935-42: By Albert Camus
Alice Ellen Mayhew 173
One Million Dead: By Jose Maria Gironella
Thomas P. McDonnell 375
Perspectives in American Catholicism: By John Tracy Ellis
Robert D. Cross 351
Poetry of W. H. Auden: The Disenchanted Island:
By Monroe K. Spears .....Richard M. Ohmann 437
Politics of Hope, The: By Arthur M. Schlesinger, Jr.
Arthur D. Kaledin 81
Pope, Council and World: By Robert Blair Kaiser
James Finn 199
Prince Ishmael: By Marianne Hauser ....George Greene 174
Prophets of Paris, The: By Frank E. Manuel
Martin Peretz 291
Psychology of Loving, The: By Ignace Lepp
Robert T. Francoeur 489
Refugee, The: By K. C. Cirtautas .....John P. Sisk 55
Religion and Career: By Andrew Greeley
George N. Shuster 436
Religion and the American People: By John L. Thomas,
S. J. .....Robert M. Barry 378
Religious Press in America, The: By Martin E. Marty,
John G. Deedy, Jr., and David W. Silverman
Robert Hoyt 488
Religious Sonnets of Dylan Thomas, The:
By H. H. Kleinman .....J. S. Rubenstein 642
Religious Speeches of Bernard Shaw, The: Edit. by
Warren S. Smith .....George Weales 640
Rise of the West: By William H. McNeil .....C. J. Fox 610
Santayana: The Later Years: By Daniel Cory
David Littlejohn 576
Selected List of Children's Books, A:
Claire Huchet Bishop 229
73 Poems: By e. e. cummings .....Horace Gregory 725
Slanting Light, A: By Gerda Charles .....Nat Hentoff 204
Slavery: A Problem in American Institutional and Intel-
lectual Life: By Stanley M. Elkins ..Howard N. Meyer 202
Pitirim A. Sorokin in Review: Edit. by Philip J. Allen
John P. Sisk 608
Spring of the Thief: By John Logan .....Janet Fiscalini 57
Sunday Morning Crisis: Edit. by Robert W. Hovda
Leonard F. X. Mayhew 467
Teacher: By Sylvia Ashton-Warner .....Philip Deasy 410
Terezen Requiem, The: By Josef Bor ...David I. Segal 262
Theology of History, A: by Hans Urs von Balthasar
John Ratte 82
They'd Rather Be Right: By Edward Cain
William Dunphy 261
Tragic Comedians, The: By James Hall ..George Greene 149
Variety of Catholic Attitudes, The: By Theodore Westow
H. A. Reinhold 724
Wanting Seed, The: By Anthony Burgess ..Brian Wilkie 465
Wapshot Scandal, The: By John Cheever..George Greene 487
What's Become of Waring: By Anthony Powell
Richard McLaughlin 20
White House Years: Mandate for Change, The
By Dwight D. Eisenhower ....Walter Dean Burnham 408
Wild Garden, The: By Angus Wilson ..Richard Ohmann 638
World of Dylan Thomas, The: By Clark Emery
J. S. Rubenstein 642
Young Americans Abroad: Edit. by Roger H. Klein
Corinne Robins 440

The Screen, by Philip T. Hartung

All the Way Home 257
America America 484
Any Number Can Win 195
Becket 722
Best Ten Movies of 1963 432
Billy Liar 314
Captain Newman, M.D. 694
Cardinal, The 371
Caretakers, The 46
Charade 349
Conjugal Bed, The 79
Dimka 572
Doll, The 572
Dr. Strangelove 632
Fiances, The 544
Fire Within, The 751
Fun in Acapulco 349
Global Affair, A 694
Guest, The 571
Haunting, The 16
Householder, The 168
In the French Style 46
Incredible Journey, The 349
It's a Mad, Mad, Mad, Mad World 284
Knife in the Water 195
Ladies Who Do 349
Ladybug Ladybug 463
Lilies of the Field 78
Lord of the Flies 16
Love with the Proper Stranger ... 405
Mary, Mary 225
Move Over Darling 405
My Life to Live 105
Naked Autumn 313
New Kind of Love, A 226
Of Love and Desire 48
Palm Springs Weekend 225
Point of Order 601
Reach for Glory 16
Rita 79
Running Man, The 104
Servant, The 751
Seven Days in May 632
Shock Corridor 48
Silence, The 664
Small World of Sammy Lee, The.. 104
Soldier in the Rain 313
Steppe, The 168
Sunday in New York 694
Take Her, She's Mine 225
To Bed . . . Or Not To Bed 572
Tom Jones 141
Twilight of Honor 314
Two Are Guilty 751
Under the Yum-Yum Tree 225
V. I. P.s, The 44
Victors, The 462
War of the Buttons, The 463
Wheeler Dealers, The 285
Who's Been Sleeping in My Bed?.. 406
Who's Minding the Store? 349

The Stage, by Richard Gilman

After the Fall 600
Arturo Ui 314
Bald Professor, The 77
Ballad of the Sad Cafe 256
Barefoot in the Park 226
Brig, The 139
Case of Libel, A 194
Deputy, The 749
Devils, The 371
Dylan 572
Earliest Ionesco 77
Foxy 723

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

Ginger Man, The 432
Immoralist, The 283
Lesson, The 77
Lover, The 484
Luther 103
Marathon '33 461
Mr. Simian 284
Next Time I'll Sing to You 404
Nobody Loves an Albatross 461
One Flew Over the Cuckoo's Nest 461
Passion of Josef D., The 693
Rehearsal, The 194
Streets of New York 284
Telemachus Clay 543
West of Broadway 663
What Happened 227
Where Are the Natives? 44

Art, by Betty Kaufman

Francis Bacon: Man Under Stress 294
Hans Hoffman 205
Popular Art: Images, not Objects.. 22
U.S. Art Today 490

Index of Principal Subjects in Articles, Editorials, Letters, and "Of Note."

Advertising, 223, 707
Aid to Education (See Federal Aid to Education)
AFL-CIO, 268, 584
Africa, 10, 424, 616
  and the Council, 10
  Effect of colonization, 10
  China's push in, 424
Agency for International Development, (AID), 180, 183, 472,
Air Safety, 586
Alliance for Progress, 65, 124, 161, 247
American Catholicism, 29, 70
  Catholic action, 31
  ghetto mentality, 33
American Medical Association, 48
Anti-Communism, 3, 67, 495
Anti-Semitism, 211, 393, 451, 479, 617, 647-662 ("Deputy" controversy)
Apartheid, 591
Association of American University Professors (AAUP), 215, 430
Athenagoras, Patriarch, 64
Automation, 268
Baker, Bobby, 213, 561
Baldwin, James, 75
Baath movement, 217, 426
Bea, Augustin Cardinal, 282, 395
Beran, Archbishop, Josef, 211, 454
Biblical studies, 29, 106, 189
Birth control,
  and public policy, 560
Bishops, Role of, 127
  Relation to Papacy, 127, 188
Bishop's statement of 1963, 267, 373
Blacklisting, 495
Bloomington students, 495
Book-banning, 88
Bosch, Juan, 64, 183
Britain, 65, 121, 562, 570
Canada, 71, 278, 747
Castro, Fidel, 64, 67, 716
Catcher in the Rye, The, 134
Catholic Assn. for International Peace (CAIP), 123
Catholic colleges, 33, 146
  Freedom in, 35, 214, 681
  banning speakers at, 88, 302, 681
  theology in, 196
Catholic Church
  and Africa, 10
  and biblical studies, 29, 106, 189
  and book-banning, 88, 157
  and clerical freedom, 95, 285
  and collegiality, 127, 188, 216, 311
  and Communism, 3, 67, 363, 454, 719
  and criticism, 95, 108, 243
  and Cuba, 67, 716
  and dogma, 107
  and ecumenism, 29, 64, 127, 165, 471, 626
  and education, 70, 500-542
  and freedom of conscience, 95, 108, 158, 285, 391
  and freedom of priests, 95, 285
  and Jews, 243, 313, 361, 393, 479, 647-662 ("Deputy" controversy)
  and layman's role, 29, 96
  and Latin America, 123, 615
  and liturgy, 70, 106, 213, 383, 398, 573, 594
  and marriage, 587
  and mission areas, 10
  and the modern world, 105, 126, 128, 389, 615
  and the Orthodox, 64, 360, 449
  and overpopulation, 29
  and the press, 302, 396
  and "Progressive Catholicism," 105
  and Protestants, 165, 245
  and racial justice, 73
  and religious liberty, 29
  and renewal, 125, 166, 213, 243, 281, 302, 362, 472
  and secularism, 267, 615
  and seminary reform, 29, 95, 286, 497
  and social justice, 67, 70, 389
  and women, 365, 603, 604, 634
  as Mystical Body, 126, 158
  authority in, 96, 105
  decentralization of, 190
  Holy Office, 90, 108, 157, 243, 282, 302, 311, 383
  in America, 423, 478
  in Cuba, 67
  in France, 164
  in Hungary, 455, 720
  in Spain, 109, 560
  reform of Curia in, 90
Catholic press, 396, 398, 427
Catholic schools, 500-542
  America's stake in, 515
  changes in, 517
  crisis in, 518, 521, 664
  effect on parish of, 538, 633
  history of, 507
  lay teachers in, 502
  Protestant view of, 520
  Jewish view of, 524
Catholic University ban, 88, 302
Catholics
  and aid to education, 500-542
  and anti-Communism, 244
  and Christian unity, 29, 64, 127, 165, 471, 626
  and Communism, 3, 363
  and Cuba, 67, 716
  and ecumenical discussion, 97
  and fiction, 304
  and freedom, 95, 587, 681
  and free speech, 95, 587
  and intellectualism, 33
  and Latin America, 615
  and marriage, 587, 706
  and pluralism, 258
  and poetry, 132
  and political pressure, 503
  and Protestants, 97, 105, 245, 691
  and public schools, 503, 533
  and religious liberty, 27
  and secularism, 267, 513
  and secular colleges, 32
  and seminaries, 95
  and race, 169
  and social justice, 67, 70
  and Vietnam, 244, 427
Children's books, 228
China, Communist, 4, 91, 618
Christian unity, 29, 64, 127, 165, 471,626
  Secretariat for, 165, 253
  Chair of Unity Octave, 471
Civil rights
  Bishops' statement on, 267, 373
  demonstrations, 98, 267, 347
  employment, 88, 451
  race, 73, 98, 214, 246, 248
  schools, 246, 267, 348, 452, 485, 685
  travel, 4
  voting, 88, 348
Civil Rights Bill, 88, 155, 214, 336, 347, 359, 617
Clergy, Freedom of, 95
Collegiality of the Church, 127, 188, 216, 311, 384
Colombia, 160
Common market, 416, 563
Communism
  and the U.S., 10, 63, 92, 119, 156, 191, 211, 447, 559
  and the Vatican, 3, 363
  challenge to U.S. of, 10
  divisions in, 91, 157, 416
  in Latin America, 64, 67
Congress, U.S.
  conservative coalition of, 5
  "Four-Party" politics of, 6
  realignment of, 5
  reform of, 448, 474
Congress of Racial Equality (CORE), 98, 100, 450, 451
Council, Second Vatican, 27, 125, 158, 165, 212, 216, 243, 569
  Africa and, 10
  American Bishops at, 399
  Books on, 88
  Communications Decree of, 396, 398
  De Ecclesia Schema, 29, 125, 212, 216, 253, 281, 311, 383
  Jews and, 243, 313, 361, 393, 479
  Laymen and, 29
  Liturgical constitution, 213, 383, 398, 573, 594
  Marian question at, 212, 251, 383, 569
  Moderators, 90, 129
  observers at, 165
  Orthodox and, 64
  Press and, 302, 396
  Religious liberty and, 29, 313
Cuba
  Church in, 67, 716
  Travel of U.S. citizens to, 4
  U. S. policy toward, 447, 680
Curia, 27, 88, 108, 125, 362, 396
  reform of, 89, 108, 125, 362
De Gaulle, Charles, 161, 416, 419, 584, 618
Deputy, The, 647-662, 749
Diem, Ngo Dinh, 212, 244, 427
Dolci, Danilo, 745
Dominican Republic, 64, 88, 182
Economy drive, 385
Ecumenism, 280
  in America, 245
Education
  federal aid to, 40
  high schools and, 30
  search for certitudes, 36
English Catholicism, 65
Erhard, Ludwig, 368
Ethics in government, 213, 561
Extremism, 384
Fair Employment Practices Commission, 89
Federal Aid to Education, 500-542
  "Catholic Case" and, 503, 511, 515, 529

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

federal control and, 527
Jewish view and, 524
parental rights and, 511
Protestant view and, 520
Shared-Time and, 524, 530
Textbook aid and, 633
to colleges, 40
to secondary schools, 270
to parochial schools, 270
Feminine Mystique, The, 100, 428
Catholic version, 102
Film Festival, (N.Y.), 136
Foreign aid, 180, 246, 268, 472
Forster, E. M., 635
Freedom in the Church, 95
Freedom, clerical, 95
Georgetown University, 169
Goldwater, Senator Barry, 5, 211, 342, 417, 585
Hochhuth, Rolf, 647-662
Hoffa, James R., 385
Honduras coup, 88, 182
House of Representatives Judiciary Committee, 88, 155, 214
Humani Generis, 27
Index of forbidden books, 29, 401
Inter-American Cooperative Institute, 157
Israel, 344, 419
Jews
and Arabs, 218
and Pope Pius XII, 647-662
in Germany, 185, 617, 647, 713
in Israel, 344
in U. S., 524
in U.S.S.R., 211
Johnson, President, 335, 339, 341, 359, 386, 473
Johnson Program, 359, 473
economy drive, 385
foreign aid, 385
foreign policy, 559
war on poverty, 415, 584
Kaiser, Robert, 66, 88, 157
Kennedy, John F.
and Catholicism, 31, 338, 422
and intellectuals, 386
death of, 299, 308, 335, 337, 338, 339, 340, 384, 424
Kennedy Administration, and foreign aid, 246, 268
Khrushchev, Nikita, 91, 119, 447
King, Martin Luther, 75, 156
Knights of Columbus, 170
Küng, Hans, 66, 108, 157, 402, 650
Labor Party, British, 563
Labor problems,
integration and, 98
transport and, 278
Laity,
and schools, 70
history of in U. S., 29
in England, 66
Pope Paul on, 70
Layman's role, 29, 66, 70, 253, 288, 364, 374, 458, 498, 705
at Council, 188
on marriage questions, 583, 706, 752
Latin America, 88, 124, 157, 159, 181, 269, 472
and Canada, 71
and Panama, 472, 496, 564
economy of, 159, 183, 269
OAS, 71, 183
Tito visits, 181
U. S. *investments* in, 269
La Farge, John, 336
Liturgy,
adaptation in Africa, 11
changes of Pius XII, 27
slowness of change in, 27, 70, 573
treated at Council, 213, 398, 594
Marian movement, 212, 569
Maritain, Jacques, 31
Marriage, 587, 706, 752
McCarthy, Mary, 12, 18
McGuffey's Readers, 37
March on Washington, 74, 109, 169, 248
Marriage, 587, 706
Medicare, 340
Mercy College dispute, 215, 430
Middle East, 217, 425
Migrant workers, 213
Mindszenty, Cardinal, 454, 719
Monasticism, 741
Mummers parade, 451
Munoz Marin, 183
Murray, John Courtney, 33
Mystici Corporis, 127
National Catholic Conference for International Justice, 267
National Education Association, 41
NAACP, 100, 246, 485
National Defense Education Act, 41
Negroes in America,
and Baldwin, James, 75
and Christians, 73, 75, 261
and De facto segregation, 583
and demonstrations, 98, 267, 450, 617
and education, 36
and employment, 99, 451
and *Newsweek* poll, 155, 248
and quotas, 451
and schools, 245, 583, 685
and voting rights, 89, 348
in Boston, 245, 485
in Birmingham, 88
Newman apostolate, 32, 227
Niebuhr, Reinhold, 303, 423
Nixon, Richard, 87
Non-Aggression Pact, 87, 191
North Atlantic Treaty Organization (NATO), 370, 559
Nuns, 109, 274, 457
Organization of American States, 71, 184
Orthodox Churches, 3, 64, 220, 479
Russian, 3, 211, 220
Ottaviani, Cardinal, 90, 157, 251, 302, 311
Pacem in Terris, 3, 33, 108, 119, 245
Panama dispute, 472, 496, 564, 666
Papal infallibility, 107
Papal volunteers, 615
Pius XII, 106
and the Jews, 647-662, 749
Pope John, 27, 64, 166, 498
and the Council, 27, 166
and the Orthodox, 64
on freedom of conscience, 108
Pope Paul, 70, 89, 125, 362, 416, 449, 498
and the Council, 125, 158, 165, 311, 393
and Communism, 363, 416
in the Holy land, 360, 449, 479, 569
letter on "Deputy," 615
Pope Pius XII and the Jews, 647-662
Preferential hiring, 451
Poverty in America, 268, 740
Priests, freedom of, 285, 373
Priest-Worker movement, 27
Progressive labor movement, 5
Protestants and Catholics, 165, 689
Puerto Rico, 183
"Public Law 78," 213
Public schools, 503, 516, 526, 533
Race Relations, 73, 88, 155
Christians and, 73, 75, 485
Rahner, Karl, 537, 741
Railroads, 249
Regents' Prayer, 505
Religion,
and education, 504
Religious liberty, 27, 522
Rent strike, 388
Republican Party, 5, 8, 87, 417
Rhodes Conference, 64
Rockefeller, Nelson, 8, 179, 350, 406, 417
Divorce of, 179, 350, 406
Russia (See U.S.S.R.)
Rynne, Xavier, 66, 88, 157
Schools, Parochial, 70
federal aid to, 270
parental responsibility and, 70
Salinger, J. D., 132
Seafarers' Union, 278
Secularism, 267, 513, 537, 619
Seminaries, reform of, 29, 95, 497
Shared-Time, 524, 530
Sisters, role of, 109, 274
Skybolt missile, 121
Slipyi, Archbishop, 3, 211
South Vietnam, 4, 212, 427, 584
Soviet Union (see U.S.S.R.)
Spain, 109, 560
Students, College visit to Cuba, 4
Suenens, Cardinal, 275, 458
Tax cut, 359
Teamsters Union, 385
Teilhard de Chardin, 27, 157
Test-ban Treaty, 4, 63, 191
Theology, 506, 705
Thomism, 196, 423
Tillich, Paul, 566
Tito, in U. S., 156, 181
Torcaso case, 43
Trade with Communist countries, 63, 120, 710
Trotsky, 13, 598
Trujillo, 65, 183
Un-American Activities Committee, 5
Unemployment, 99, 268, 415, 474, 584
Unions,
and integration, 98
United Arab Republic (UAR), 217, 361
United Freedom Movement, 99
United Nations, 4
United States,
and Canada, 71, 747
and Cuba, 64
and Latin America, 64, 182
foreign aid, 180
foreign policy, 63, 141
improving relations with Russia, 63, 92, 119, 156, 191, 211, 447, 559
image abroad, 679
non-aggression pact, 87, 191
party politics, 5
space program, 180
State Department, 4
surpluses, 361
trade with Communist countries, 63, 120, 710
travel policy, 4
U.S.S.R.,
and China, 91
and the U. S., 63, 92, 119, 191, 211, 447, 559
changes in, 91, 156
economy, 92, 710
Vatican, the, and, 456, 719
Vatican Council (see Second Vatican Council)
Venezuela, 65, 183
Vernacular, 383
Vietnam, 4, 212, 427, 584
Violence in American life, 481
Voice of America, 63
Voting rights, 89
"Wall of Separation," 513, 520, 689
Water problems, 623
Weigel, Gustave, 449, 479, 626
Welfare Policies, 560
West Germany, 368, 617
Wheat for Russia, 63, 447
Wiesel, Elie, 713
Wilson, Edmund, 434
Wilson, Harold, 122
Women, Equal treatment for, 100, 365, 428, 603, 604, 634, 665
Yemen, 218
Young Republicans, 8
Yugoslavia, 156, 181
Zahn, Gordon, 653, 655, 657

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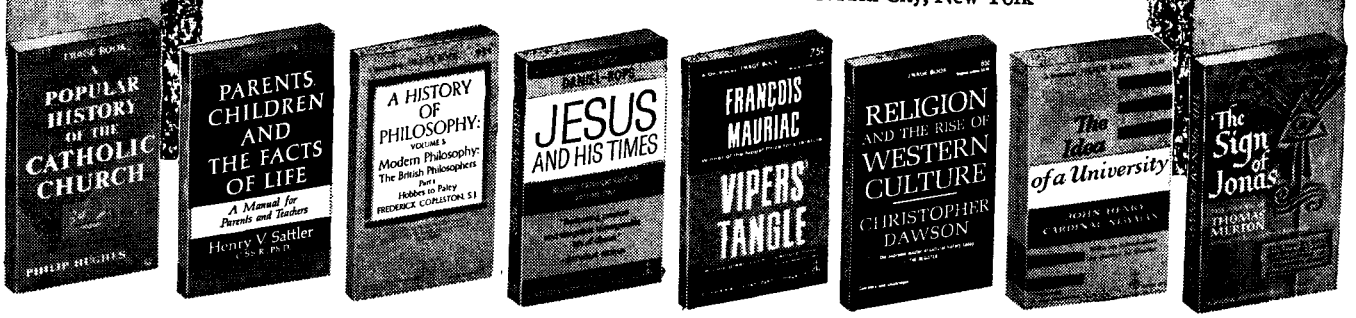
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